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AN  
ENGLISH TRANSLATION

OF THE

DASAKUMARA CHARITA

(As Edited by Pandit Giris Chandra Vidyaratna)

WITH

A CRITICAL INTRODUCTION AND COPIOUS WORD-NOTES

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## INTRODUCTION.

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**The Date.**—The Date of Dandi is hard to determine. A profound darkness covers the lives of Sanskrit authors. All the various attempts that have been made by industrious European scholars, to dispel this gloom, have contributed to making the darkness visible. The scant success of these attempts need not be viewed as discouraging ; and we have great hopes of a systematic chronology being evolved from the acute and laborious scrutiny which Sanskrit works are at present undergoing under the keen glance of European critics. But up to this time, the results of this pretentious scrutiny have been little better than nothing, leading us to conclusions, if it has led to any, hopelessly at war with the traditions of the country. Thus the *Mahábhárata* has been pronounced an-

terior to the *Rámáyana*. The *Navaratna* or group of nine gems has been exploded ; Vikramáditya, in whose court Kalidása flourished, has been relegated to the sixth century, and the eternal Vedas themselves have been declared only twenty-seven or thirty-six centuries old. Not that I consider all this absurd ; infact, very cogent reasons have been advanced in its support. I only point out that this is hopelessly in conflict with the tradition.

The date of Dandi will have to be decided mainly by internal evidence ; and this would have sufficed, if Indian history had been at all clearer than the history of Indian authors. The whole story hangs upon the occurrence of a fight between गङ्गाहस्मि the king of Magadha, and मूलभूत the king of Málava. Allies also are named ; but all this avails nothing in as much as मानसार and गङ्गाहस्मि are unknown personages that but for Dandi would have passed into the limbo of oblivion. The kings of लुचोक, मरला, and other places, take part in the conspiracy which deprives अनशनद्वारा of his throne ; but we know nothing of the personal history of these kings. All that we gather is this : that the country was rent by various feuds. We know for certain that such feuds, always the precursor of a country's fall, characterised India just before the Mahometan conquest ; and so we come to the conclusion that the time of the story is the tenth or

eleventh century, just preceding the Mahometan occupation of India. And so, Dandí must have lived either in the eleventh or in the twelfth century.

But are there any allusions to the Mahometans? There are allusions to them under the names of नेच्छ and दम्पु. This corroborates the previous surmise. Before their conquest, the Mahometans were likely to be looked upon as robbers, making petty forays but following no sustained scheme of conquest.

Dandí is said to have lived in the time of Bhoja, the king of Dhárá, whose date is ascertained by Major Wilford as lying between 1042 and 1066.\* But how can that be considering that Dandí speaks of प्रस्त्रवर्णा, a prince who could not certainly have come after himself, as भोजवंशमुपलम्, or the ornament of the dynasty of Bhoja? This would conclusively prove that Dandí came after Bhoja. So much the better; because that will enable Prof. Wilson to bring down the date to the twelfth century. Or you may take shelter in the benign theory of interpolations and many Bhojas.

Prof. Max-Muller who has done yeoman's service to Anglo-Oriental literature by solving the riddle of the Sanvat era, to his own satisfaction at least, is of opinion that Dandí was surely

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\* The dates are put down from memory.

anterior to Vána, a poet in the court of Harshavardhana whose date is indisputably fixed, on the strength of Hiouen Thsang's evidence, to be the middle of the seventh century after Christ. Thus, Dandí, he concludes must have lived in the sixth century at any rate.

Dandí, in his *Kávyádarsa*, a treatise on rhetoric, alludes to सत्त्वन्, a poem ascribed to Kalidasa. But Kalidasa himself has been brought down from his seat of antiquity to the sixth century. And this combined with the absence of identifiable quotations, goes to strengthen Prof. Max Muller's conclusion.

The name of the author, also runs against his antiquity. Dandí, or a bearer of Danda, means a man in the fourth or the *pravr̄ajya'* state. There was however founded a sect of *Dandi's* in a more special sense, by Sankara who himself embraced the *danda* without going through the ऋहस्यायम् or householder-stage beforehand. Thus the word is very frequently seen, used as an appellative, before many names of repute in Sanscrit literature. The author is always quoted under the name Srí or Srímat Dandyā'cha'ryya, and it is quite possible that the term *dandi*, primarily a significant name, and originally bestowed upon the author from his rod, was subsequently crystallised into a proper name. If then, Dandí did really belong to the class founded

by Sankarácháryya, we are compelled to give him a date posterior to the revival of Brahmanism in the eighth or ninth century, the date of Sankara being almost unanimously accepted to be eight hundred years after Christ. But it must be acknowledged that no person who has not got a particular theory to support, would consider this argument at all conclusive.

Two other books are ascribed to the same author: a book on metre named *Chhandovichiti* and a drama entitled *Mallikámáruta*. The latter book has been edited by Pandit Taranatha. It bears upon it the name of Uddanda, who according to the *Bhoja Pravandha*, lived in the time of that king. Pandit Taranatha comes to the conclusion that Uddanda and Dandi are the selfsame person; the etymological affinity of the two terms of course, being the chief argument in support of the theory.

Sir Monier Williams sets down the *Dasa-kumar* among fables or children's story books, and believes it was written in the twelfth or thirteenth century. Prof. Weber believes our author to have lived either in the eleventh or the twelfth century; but does not controvert Prof. Max-Muller's position.

From *Kávyádarsa* it appears that Dandi must have lived in an age of keen literary controversy. He himself fights with the vigor and violence of a partisan on the side of

the *Vaidarbhi* style of composition against the *Goudī*. He is aware of various other species of composition such as the *Pa'ncha'li*, and the *Ma'gadhi*, but his entire time and energies are devoted to establishing the transcendent superiority of the *Vaidarbhi* over the rival *Goudī* style of composition. This goes to show that Dandi must have lived in and breathed the same atmosphere as Vamana, and must have been a great deal anterior to the more refined rhetorical criticism of the days of Avinava-cha'ryya whose disciple Mammatha seems to allude to Dandi, in the same way as we would allude to himself. The period of the prosperity of the *Goudīya* style was the eleventh century; and critics can not possibly be very far wrong in placing him in that century.

**The kind of Literature to which the *Dasakumaracharita* belongs.**—The *Dasakumaracharita* belongs to the *Akhyāyikā* division of Sanscrit prose. There is a conventional contrast set up between the *Katha'* and the *Akh'yika'*, which, however, the student should remember, Dandi denies. The *Dasakumaracharita* does not fit in exactly with any of the various definitions that have been proposed of the *Akhyāyikā*. In practice, the rhetorical conventions, bearing upon the subject, most probably of a late origin, have wanted authority from the beginning, and have been almost always set aside. Dandi's

own view is this: the *Akhyā'yikā* is the same thing as the *Kathā*, they being only different designations of the same thing. The difference is not essential, but verbal. Just as घट and कल्प are different designations of the same thing, so the *Kathā* and the *Akhyā'yikā* mean the same thing.

Nothing could surprise me more than Pandit Girish Chandra Vidyaratna's citation of this passage in the *Kāvya-darsa*, a rhetorical treatise by the same author,

अपादः पदमलानीं गद्यमाल्याधिका वथा ।  
इति तस्य प्रभेता इति, तर्वागद्याधिका किल ।  
नापर्केनव वाचान्या नाश्रकेनतर्कण वा ॥

as demarcating the *Kathā* from the *Akhyā'yikā*. It is impossible not to entertain deep reverence for orthodox *savants* like Pandit Vidyaratna. To us, whose whole stock of knowledge is made up of little crumbs of information, very frequently acquired at second hand, these representatives of orthodox learning loom at a distance as awful figures that are great by divine right and that were never meant to be roughly handled but only to be adored. It therefore causes great pain to our feelings whenever provoking absurdities render it impossible for us to continue in this old reverential attitude. The passage cited, detached from the context, can only mislead the reader. I shall give the whole of the

passage in the *Kavyadarsa* bearing upon this point.

अपादः पदसलानो गद्यमाल्यायिका कथा ।  
 इति तस्य प्रभेदौ हो तथोरास्यायिका किल ॥  
 नायकेनैव वाचान्या नायकेनतरेण वा ।  
 स्वगुणाविक्षिया द्वाषी नात्र भूतायग्नसिनः ॥  
 अपित्वनियमी हृष्टस्त्वायन्वैरुदीरणात् ।  
 अन्यो वक्ता स्वयं वेति कीटवा भेदलक्षणम् ॥  
 वक्तव्यापरवक्त्रं सौकृत्यासत्त्वं भेदकम् ।  
 चिह्नमाल्यायिकाया येत् प्रसङ्गेन कथाम्पि ॥  
 आर्यादिवत् प्रवेशः किं न वक्तुपरवक्त्रथीः ।  
 भेदय दृष्टा लक्षादि कञ्जासी वाभ्यु किं ततः ॥  
 तत् कथाम्पासुकेत्यका जातिः भजाह्याङ्गिता ।  
 अवैवानन्भविष्यन्न शिष्याश्वानजातयः ॥

(Prose is a series of words not in metre. There is a conventional division of prose into the *Katha'* and the *Akhyayika'*. The latter, it is asserted, is to be delivered by the hero, while the other may be related by the hero himself or by any other person. It is asserted that, in the *Akhyayika'* if the hero describes his own excellence, it is no fault so long as he keeps himself within the limits of truth. But this division can not hold good in as much as, there is no fixity of the criterion, the *Akhyayika'* frequently containing speeches delivered by other characters than the hero. Then again, narration by the hero himself, or by any other, can never afford

is a sound *fundamentum divisionis*. So this school is refuted. There is another school which maintains the distinction but on different grounds. It holds that a sprinkling of वक्त्र and अपरवक्त्र metres with a division of the book into उच्चास's, characterises the आख्यायिका. But, can not the same thing find entrance into a *Katha' ka'vya*? You will allow an *ārya* sloka, but will grudge the *Katha' ka'vya* वक्त्र and अपरवक्त्र slokas. And if the one is divided into *lambhas* and the other into *nechvasas* what does it matter? Therefore we say that कथा and आख्यायिका are different names of the same species and not different species.

From this, it will readily appear that Dandi' does not sympathise with this division. In नायकनेत्र वाच्चान्वा नायकनेत्ररूप वा, he does not express his own views, but only lays down the position of his adversary पुनिपत्र, in order that he may more conveniently refute his theory. And I would beg to ask Pandit Vidyaratna, as to how he can possibly reconcile this definition with the character of the book he edits. The *Dasakumaracharita* is not a speech by a single person. There are a great many narratives in it, which are related not by the hero, but by his friends. Now, it will be preposterous to assert that the book has got a legion of heroes, the author himself being included under them.

The following is to be found in the *Sahityadarpana* on this subject :—

कथायां सरसं वस्तु पद्यैरेव विनिर्मितम् ।  
 क्वचिद्वभवेदार्था क्वचिद्वक्तापवक्त्वं ॥  
 आदौ पद्यं नमस्कारः खलार्दं हर्त्तकीर्तनम् ।  
 आस्वायिका कथावत् स्यात् कवेश्वादिकीर्तनम् ॥  
 अस्यामन्यकवीनां इत्तं पद्यं क्वचित् क्वचित् ।  
 कथांशानां व्यवर्छदं आश्वास इति वर्त्मनं ॥  
 आर्था वक्तापवक्त्वाणां कृत्स्ना येन केनचित् ।  
 अन्यापदीर्शनाश्वासमुखे भाव्यर्थं सूचनम् ॥

It is hopeless to try to reconcile this definition with the character of the *Dasakumara*. Visvanatha most probably would look upon the *Dasakumara* as a children's story book and nothing more. In the *vritti* to this passage, Visvanatha says “अपिवनियमी दृष्टस्वाप्यन्ते कृदीरणात्” इति दण्डाचार्यवचनात् केचिदास्वायिका नावकेनैव निवहन्ता इत्याहलदयुक्तम् । This might have misled Pandit Vidyaratna. वचनात् is not to be construed with आहः but with अयुक्तम् the meaning being ;—some say that the आस्वायिका is to be narrated by the hero; but that is refuted by the authority of दण्डी who asserts that ( अपिवनियमीदृष्टस्वाप्यन्ते कृदीरणात् ) there are violations of this dictum, speeches from others frequently occurring in an *Akhyayika*.

**The Prose of the Dasakumara:—**  
 The *Dasakumara* is written in prose. Prose-writings are divided into four kinds : सुक्तक, हस्तगम्भि-

सूक्त and उत्कलिकाप्राय. The सूक्त is free from compounds; हत्तगम्भि has a sprinkling of fragmentary metres; चूर्णक has short compounds, while the उत्कलिकाप्राय is characterised by big compounds. The पूर्वपीठिका is written mostly in the *churnaka* style, while the rest of the book is characterised by the *utkalika'praya*, with a large sprinkling of हत्तगम्भि prose in both. The lines of the *Sahityadarpana* bearing on this are :—

हत्तवल्लाजमिति गद्यं सूक्तकं हत्तगम्भि च ।  
महेद्वृक्षालभाषाय चूर्णं सत्त्वं चतुर्णिधम् ॥  
आद्य गतामरहितं हत्तभागयत् प्राम् ।  
अनन्दीर्यसमानान् तु यत्क्वान्तसमामूकम् ॥

How the *Dasakumaracharita* is a *Kavya*.—Next, the *Dasakumaracharita* is a *kavya* which is succinctly described by Visvavarna tha as ग्राम्यकाव्यम् or aesthetic composition. Dandi's description of the *kavya* शरीर or the body of the *kavya* is this : शरीरं तावदिष्टाय अर्थात् पदावली, or a series of words aiming at effect. Now what is this इष्टाय or desired effect? इष्टाय is सहस्रविज्ञेय, that meaning which can be appreciated by men of refined feelings,—by appreciative readers.

The style.—The style of the *Dasakumaracharita* is, if possible, more difficult to determine than the kind of literature to which it belongs. This is due to two causes ; first, the blending of the different styles laid

down in books of rhetoric which is a feature of a great many master-pieces in Sanscrit literature besides the present subject of criticism; and secondly, the extensive additions and probably interpolations which the book has undergone.

Of late, there has grown up a custom of judging Sanscrit works by European canons. No course could have been more fundamentally unsound than this. The European code of criticism is ever varying; and it is so because there is no tyrannical convention demanding slavish obedience in Europe, such as ruled in India. There is ample room for the exercise of personal thought, for the play of individual fancy in European criticism. For a time, Aristotle exercised sovereign influence, and from his judgment, there was no appeal. But his ascendancy was shaken: with the dispersion of the mediæval gloom, personal thought was busy investigating the causes of things. Nature became the supreme court of appeal. Some respect might be due to the hoary Stagirite; but slavish obedience, his code could not possibly command, because, after all, it was a human code. In England, we know, this free spirit produced the exuberant poetry of the Elizabethan era. It very soon however led to extravagance, and then there arose the critical school of which Dryden was a most prominent repre-

sentative. At present, the European press is most prolifically pouring forth books of psychological and æsthetic criticism, driving the reader breathless with the weight of this shower.

Happily or unhappily, such is not the case with Sanscrit literature. Eras of anxious investigations and passionate disputes might have preceded the treatises that rule in our day. But once established, their truth has never been impeached. They have been environments imposed as it were by Nature herself upon inspired souls, which were never to become the subject of sceptical reasoning, but to which all aspirants for literary honors were to conform themselves, exactly as we conform to the eternal almighty laws that surround our being. Characters like Tito Melema, Emma Peggotty or Moll Flanders could never be the subject of delineation to a Sanscrit author. He could never be so audacious as to write a piece like the last act of Macbeth or of Hamlet. The fact is, that the fine literature of the Hindus is more ideal than that of any other race. Life with all its lights and shades, is never the subject of painting with them. The unnaturalness of Edmund or the passion of Lear, no Sanscrit dramatist would ever think of painting, even he could, because such characters have not got the requisite purity or serenity

about them. If Goethe was raptured with the beauties of the *Sacuntalā*, it is a fact immensely to the credit of Kalidása who could display such keenness of psychological insight, walled about as his genius was by the inflexible canons of an inexorable code of criticism. Bhavabhúti, in his *Uttara-Rámacharita* and to some extent in his *Málatí-mádhava* also, displays great knowledge of the human soul. But all this is in full conformity with the rules of rhetoric. No death scene, no marriage scene ever occurs in any part of their dramas. So, we can not blame Hindu authors for not saying what they could not possibly say, or for saying things which they were compelled to say by their very creed. Now, let us examine the *Dasakumáraccharita* in the light of the Hindu rhetorical code.

The main part of the *Dasakumáraccharitam* belongs to the *Vaidarví* style of composition. रीति, in Sankrit corresponds to style. It is described by Vámana as the soul of fine composition, and is defined as विशिष्टा पदरचनारौति । विशिष्टा is explained as विशेषवती, and विशेष, as गुणात्मा springing from good qualities. Now rises the question what is *guna*? There are no less than ten *gunas*, according to Dandí, distinguishing composition.

स्मृष्टः प्रसादः समता साधुर्यं सुकुमारता ।

अर्थव्यक्ति रुदारल भीजः कान्ति समाधयः ॥

अश्च etymologically means *cohesion* or *embrace*, and in rhetoric, it means compactness. प्रसाद is perspicuity; समता evenness of style; माधुर्य a peculiar charm in the meaning as well as expression; सुकमारता softness; अर्थव्यक्ति fullness of expression leaving nothing to be gathered by a stretch of imagination; उदारत्व suggestive-ness; अज्ञज्ञ: pomp of compounds; कान्ति winning grace, and समाप्ति conclusion. The author of the *Kāvyaaprakāsa*, successfully controverts this calculation. His objection is radical. How do you attribute *qualities* to words? *Guna* belongs to रस and not to words that express the रस। The *gunas* are primarily attributes of the रस or feeling, and only secondarily of the words or meanings that express the रस।

Secondly he says that three qualities will suffice, in as much a great many of the qualities in the above computation overlap each other and are not pure qualities, sometimes even degenerating into vices—

माधुर्याज्ञः प्रसादाख्यास्त्वयस्ते न पुनर्दृश ।  
 आद्वादकत्वं माधुर्यं शङ्कारे द्रुतिकारणम् ।  
 करुणे विप्रलभ्ये तच्छान्तं चातिशयान्वितम् ॥  
 दीप्तग्रामं विमृतेहंतुरीज्ञो वीररसस्थितिः ।  
 वीभत्सरौद्रं रसयो लस्याधिक्यं क्रमेणच ॥  
 शुष्कोभ्यनाग्निवत् स्वच्छजलवत् सहस्रैवयः । .  
 व्याप्रीत्यन्यत् प्रसादीजसौ सर्वविहितस्थितिः ॥  
 गुणहत्त्वा पुनसेषां व्रतिः श्रद्धार्थयोर्मता ॥

The three *qualities* or virtues of style which he will have, are साध्य, शीजः and प्रसाद। Keeping in mind that these are primarily qualities of रस or the aesthetic feeling at the bottom, he defines साध्य as pleasantness, शीजः as the dilation of self, and प्रसाद as mercurial lightness that covers the whole, even as the flame of dry fuel or limpid water spreads on all sides.

Having examined the *qualities*, let us now examine the style as based upon the *qualities*. Once more we should caution the reader that according to the school represented by the *Kávyaprakásá* the qualities have only a secondary connexion with the verbal side of the book, as contributing to its aesthetic side. There are three styles, the *Vaidarbhi* the *Goudí* and the *Páncháli*. *Dandí* in his *Kávyádarsa*, does not stop to consider the characteristics of the *Páncháli* style as an unimportant division when compared with the *Goudí* and the *Vaidarbhi* methods of composition. He says—

वैदर्भमार्गस्य प्राणा दशगुणा साताः ।  
एवं विपर्ययः प्रायीदृश्यते गौडवत्सनि ॥

The ten *qualities* are the soul of the *Vaidarbhi* style. The opposite qualities mostly characterise the *Goudí* style. Vámana says :—

अस्मृष्टा दीषमाचाभिः समयगुणगुणगुणिताः  
विपच्चीस्तरसौभाग्या वैदर्भारीति रिष्यते ॥

The *Vaidarbhi* style of composition should be untouched by a streak of blemish, and beset with all the good qualities, and must possess the dulcet tunes of the lyre. The following is an example of this style.

गाहन्ता महिषा निगानसलिलं शङ्खमहुस्ताडितम् ।  
क्षायावद्वकादन्वकं धगकुलं रामयमस्यस्यतु ।  
विश्वर्षः क्रियतां वराहपतिभिर्मुस्ताचतिः पल्लवे,  
विश्वान्ति लभतामिदव्व शिथिलज्यावस्थमाङ्गुः ॥ (शकुलना २)

Here all the qualities enumerated above are present.

The *Goudi* style is characterised according to Dandi by the opposite qualities, the Goudiyas betraying great love of अनप्राप्त or alliteration. Vamana is more precise. He says ओजः कालिसती गोडीया । माधुर्यसौकुमार्योरभावात् समाम  
ष्वुलाऽत्युल्लनपदाच ।

समलाल्युत्कटपदार्मीजः कालिगण्णाचिताम् ।  
गोडीयामिति गायनि रीतिं रीतिविशारदाः ॥

The *Goudi* style is characterised by compounds and grandeur; the qualities of softness and delicacy of sense and language are conspicuous by their absence. The following from Bhavabhuti's महावीरचरित is an example of this style:—

दीर्घस्थाचितचन्द्रशेखरधनुर्दृश्वावभङ्गीद्यत—  
स्तङ्गारध्वनिरार्थवालचरितप्रसावनाडिष्ठिमः ॥

द्राक्षयेम्लकपालसंपटमिलद्रवज्ञाग्नभाग्नीदर-

भाष्यत् पिण्डितचण्डिमा कथमहीनावापि विश्वास्यति ॥

The *Pánchálí* style is characterised by the qualities of माधुर्य and सौकुमार्य which do not appear in the *Goudí* style.

आर्शिष्टश्वथभावाल्लं पराणच्छायमाश्रितां ।

मधुरां सुकुमारीच्च पाञ्चालीं कवयी विदुः ॥

Of all these styles Vamana gives prominence to the *Vaidarbhi'* as undoubtedly superior to the rest. The study of this style is recommended to the student, that of the other two styles being declared even pernicious.

The author of the *Kávyaprakása* advocates a plainer division.

माधुर्यं व्यञ्जकं चर्चरं रपनाग्निकीच्यते ।

आङ्गः प्रकाशकं मैलं परुषा कोमला परैः ॥

केपाविदेता वैदभीं प्रस्तुवा शीतशो मताः ।

According to him, there are only three qualities माधुर्य, आङ्गः and प्रकाशः and these respectively generate, according to their predominance, three different styles, the उपनाग्रिका, the परुषा and the कोमला, which are respectively वैदभीं, गौडी and पाञ्चाली styles according to others. Thus the वैदभीं style is characterised by pleasantness, the गौडी by dilation of spirit, and the पाञ्चाली by a pervading transparency.

Now, it will be clearly seen that a style can not be designated in the same way according to these two different criterions. The

*Vaidarbhi* style, according to Dandi is no less to be characterised by the शीजः quality than by the other qualities; while the *Ka'vyaprakasa* seems to consider this quality as the exclusive possession of the *Goudi* style.

But we know, from his *Ka'vyadarsa*, Dandi's own conception of style. He was an admirer of the *Vaidarbhi* style, and he seems to push on its cause with the ardour of a partisan against the Goudiyas. How far he has been successful the careful reader will be able to discover; but that he attempted to write according to the ideal *Vaidarbhi* style is as clear as daylight. The two predominant qualities of his style are उदारत्व and शीजः. But this is exactly as it should be, according to Dandi at least, in the *Akhyayika* literature.

तदगृहणां लघूनान्न वाहन्यान्पत्तमिश्ये ।  
रुदारत्वप्रकारं तदृश्यमास्यायिकादिष्य ॥

Let us once more say that, according to the *Ka'vyaprakasa* this very शीजः is the characteristic of the *Goudi* style. But perhaps it will be more correct to describe the शीजः in the book as *Sankirna* or diluted.

The style of the पञ्चशीठिका is undoubtedly *Pa'ncha'lī* and this is the strongest argument that can be employed to prove here the authorship of a different person. A general softness and beauty of words as contrasted

with bombastic vigor, mark this part of the book.

In conclusion, it may be noted, if only to avoid an error to which even Pandit Vidyāratna seems to have fallen a victim, that the *styles* have nothing to do with the countries from which they take their name; तत्तद्दशवासिभिः कविभिरादै यथास्त्रक्षेपमुपलब्ध्यात्पा नीदशी सज्जा। They are so called because the poets of those countries were the first to appreciate or rightly use them. It has been the ambition of all authors to succeed in the *Vaidarvi* style, whether from Gouda or Panchāla. The example quoted above, of the second kind of style, is from Bhavabhūti, who was an inhabitant not of Gouda, but of Vidarbha, according to his own account of himself. Dandī, might have been an inhabitant of विदर्भ which supposition it is only fair to add, is strengthened by his choosing that country as the main scene of his story; but the mere fact of his having written according to the वैदर्भी रीतिः, or having praised it, if unsupported by stronger reasons, can not possibly be a conclusive argument of it.

One most important feature of the book is the abundance of rare grammatical forms. It can be in this point compared with the *Bhattikāvya*, the avowed intention of which is to make the young student conversant with the rules of grammar. In the *Visruti*,

*Charitam* for example, the निष्प्रव्यय corresponding to the -ed of the past participle of English grammars is studiously avoided, nearly every predicate being formed by a तिङ्गल or conjugated verb. But though the purpose of both the books may be the same, on the whole, the *Bhattikavya* beats the *Dasakumāra-Charita* in point of grammatical complexity.

The morality of the volume is low. It is exactly such as we meet with in the days of political and spiritual decline. Looseness is the characteristic of the society depicted by the *Dasakumāra*. Saktisāra, coming home, not satisfied with Gomīnī, keeps a mistress, and it is accounted the glory of that model wife, exactly as in the similar case of धूता in the *Mrichhakatik*, that she behaved with her as her sister. The morality of Anantavarma's Court is perhaps worse than that of the court of Charles II or that of the roystering crew that revelled in the halls of the absent Ulysses. Amitravarmā does not scruple to make immoral overtures to the widow of his half brother. She is indignant, of course ; but has no scruple to warm herself into the good graces of the person whom she hates at heart if thereby an ambitious scheme can be successful. She retains her chastity intact ; but we can not help wondering how her masterly duplicity can be consonant with a high ideal of womanhood. Gomīnī, of all things, cooks

well, and that is her greatest recommendation. She possesses in a high degree, the tact required in guiding a household; and that is enough in a beautiful wife. She is evidently a very tame girl, at the antipodes of the complex and brilliant womanhood that characterises Romola. Complete submission to her lord, even to the extent of putting up with an immorality on her husband's part that would render a social ostracism inevitable even in these degenerate days, marks her character. The ten princes are chivalrous and accomplished. But they do not despise to know the art of burglary and like trueborn Spartans can steal well. But on the whole, they are very good people; and their failings 'lean to virtue's side.' Visruta seems to handle the image of Durga with the reckless irreverence of a college boy of these days. The zenana system is already established in full rigour, and the marriage-laws seem to be very elastic, intermarriages being frequent.

Hinduism is the religion of the book; but it is a lifeless Hinduism, hardly superior to the Hinduism of these days. It does not permeate the soul; but is a holiday business. It is thoroughly external. Rank superstition that can not understand itself and gapes in stupid wonder without the slightest exercise of personal thought, is one of the

most prominent features of the society portrayed.

With regard to the political aspect of the book, it paints an age of Machiavellian politics in Indian history. Plain dealings, honest blows are unknown. Politics is for once completely divorced from morality. Attacks from behind, underhand dealings, springing mines under the enemy's feet, atrocious use of the stiletto, poisoning, killing in cold blood, and treachery are counted among political virtues. Craft is the order of the day. The people are counted as the goods, and chattels of the king. They are mute witnesses of their country's fate and very quickly become resigned to their everchanging yokes. They are helplessly stupid.

A portion of the *Dasakuma'ra* was very early edited by Dr. Carey at Serampore. In 1846, came out Prof. Wilson's edition, which, of course, leaves out a great many portions, containing only those that are indisputably Dandi's. A few misprints occur in this edition, which it is sad to see very faithfully copied in the University text book.

There are no less than three poetical introductions to the book. One is the work of व्यदीचित्, the author of a rhetorical treatise named कवलयानन्द ; another the work of Vināyaka, the third, the work of one who styles himself Mahárájádhiráj Gopinātha. The last is

tedious and is infinitely worse reading than the original.

There is a Benares commentary on the book ; but it does not greatly help, the notes being very scanty.

## DASA-KUMAR-CHARITA.

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N. B. *Comments on the words marked with an asterisk\* will be found in the notes appended.*

O lord, I too, while wandering in the Vindhya forest, met, in the neighbourhood of a well, a lad verging upon eight years, pinched by hunger and thirst, though unfit for such privations. With a voice choked with alarm, he said, 'Good sir, render me help in my distress. While in the act of raising water to quench my mortal\* thirst, my only help, an old man, has fallen into the well. I am not able to raise him up.' Then, I, approaching, raising him up by a cord of tendrils,\* restoring vital action to the lad with water raised by means of a bamboo tube, and five or six fruits, felled by means of a stone from the top of a licucha\* tree which shot shaft-high, and seating myself under a tree, said to the old man, "Father, who is this lad? and who are you? And how has this grief befallen?" He, choked with tears, said: "Hear, good sir.

There is a place called Vidarbha. There once reigned a king of spotless fame named Punyavarma, the ornament of the Bhoja dynasty, the partial incarnation of piety, of transcendent prowess,\* truthful, munificent, modest,\* correcting his subjects, winning the affection of his servants, illustrious, high in body and mind,\* enterprising, loyal to the sacred codes, embarking only on practicable and beneficial projects, honoring the enlightened, making his servants principal\*, elevating his friends, humiliating his enemies, never lending an ear to incoherent talk, never tired of merit,\* expert in the fine arts, closely following the codes of morality as well as expediency, returning plentifully for a slight turn, superintending his finances and his animals, carefully watching all his officials, encouraging the successful with suitable gifts and honors, readily counteracting evils accruing from God and man, proficient in the application of the six principles,\* and ruling the four castes after Manu.\* Living out the full span of human life by deeds of piety, for want of merit\* on the part of his subjects, he was enumerated among the immortals.

After him, one of his posterity, named Anantavarma, ruled the earth. Though rich with all accomplishments, he happened not to be particularly ardent for politics. Once upon a time, his senior minister, Basurakshita, who had been held in high estimation by his father, and who was a person of clever address,\* said to him: My child, all personal advantages, beginning with noble extraction, are seen fully in thy honor. Thy intelligence, naturally keen, cultivated by the study of dancing, music

ic., and charming æsthetic literature, is distinguished over all others. Still, not receiving the discipline of politics, like unsmelted iron, it can not shine so well.

The unsagacious monarch, though highly ascendant, can not perceive when enemies scale his person,\* neither can he proceed on a discrimination of means and ends. Conducting himself wrongly, crossed in his undertakings, he is made little of, by his enemies as well as his own. Nor can the edict of the slighted king avail with his subjects either for acquisition or preservation. Transgressing authority, unrestrained in tongue and conduct,\* the subjects would straiten the whole social system\*. Overstepping all bounds, men cause themselves and their ruler to fall off from this world and the next. Society (the social chariot) moves, in peace, in the track revealed by the light of scripture. Codes of wisdom are as a celestial eye which has resistless sway over all things past, present, and future, intervened\* and remote. Bereft of it, inspite of the existence of two deep large eyes, a creature is blind from incompetence to discern the right. Therefore, laying aside thy passion for extern\* studies, solicit\* thy household learning, politics ; and having acquired the potencies, and successes,\* by following its teachings, do thou, for ever more, with resistless authority, rule this sea-zoned earth.

Having heard this, he entered his harem with 'Your reverence has enjoined aright; so shall it be done.' Sitting front, and so, hearing this talk reported *in passant* by the king, in the presence of females, his early retainer, teacher of all roguery named Vihár bhadra, adroit

in humouring, noted as the vessel of grace, no stranger to music, dancing &c., clever, of unbridled mouth, addicted to spying out the secrets of others, proficient in irony of various shapes,\* jocular, relishing scandal, wellversed in guiles, and given to exacting bribes even from the ministerial circle, said with a smile : "Lord, if by the grace of fortune, any person happens to be a vessel\* of wealth, befooling him with sundry allurements, sharpers feather their own nest. Thus some, engendering hopes of transcendent prosperity to be realised after death, shaving the crown,\* binding with cords of prickly grass,\* covering with hides, anointing with butter, and causing him to be prostrate without meals, appropriate his all. Others, rogues of a darker type, cause him to part with his children, his wife, his body,\* and even his life. If any person, of a shrewd type, be not willing to part with what is in the hand (sure possession) for this mirage, others, surrounding him, say : "We can make a single cowrie a lakh of *karshapanas*,\* kill all foes without weapons, make a mortal with the solitary possession of his body, sovereign, provided the path which we dictate, is followed." He, in his turn, cries, "What is that path?" Then they say: "Well, there are four royal studies scripture, economics, metaphysics and polities. Among them, three, scripture, political economy, and disputations \* are vast and dilatory in action. Let them alone. Read rather polities. This has been recently compressed into six thousand slokas by that teacher, Vishnugupta, for the sake of Maurya. It, being read and fully followed, is potent for anything." He, assenting, reads, and hears, and wears away in it

"That subject again, linked with others, can not be rightly mastered, without traversing the whole field of knowledge. Grant that its spirit is mastered in time whether long or short; not even wife or child is to be trusted by him who has mastered the subject. Even for his own belly, he has to deal out by measurements, considering so many paddy grains as adequate to yield so much cooked rice, and so much fuel sufficient for cooking such a deal of rice.

"Rising from bed, the king, with a half-washed half-unwashed face, having bolted a handful or a half, is to hear all incomings and expenditure in the first watch of the day. While he listens, the wily officials fleece him double. They interpret the forty means of purveyance laid down by Chánakya, by their own ingenuity, in a hundred ways. In the second part of the day, he has a hard time of it, his ear tingling with the vituperation of litigant subjects. There also, judges and others, dispensing victory and defeat at pleasure, fill themselves with riches, and the king, with sin and infamy. In the third, he has\* to bathe and to eat, and when he has eaten, the fear of having been poisoned, does not subside till the assimilation of the food. In the fourth, he rises with arms outstretched for receiving gold. In the fifth, he endures great trouble, being occupied with political deliberations. Then too, the ministers, seemingly disinterested, forming a conclave among themselves, inverting on pleas of merits and flaws; the words of ambassadors and emissaries, the practicability or otherwise of a scheme and the circumstances of place, time,

and the state of things, spunge\* upon their own party, the enemy, and the allies ; and, outwardly allaying both internal and external dissensions, after having fomented them in secret, make the king helplessly subservient to themselves.\* In the sixth, either free pleasure or counsel is to be resorted to. The period of his enjoyment is so limited as to measure no more than three *nadikás* \* and three quarters. In the seventh, there is the trouble of superintending the four divisions of the army ; in the eighth, that of military deliberations in the company of his commander-in-chief.

“Then, again, as soon as the evening prayers are done, emissaries are to be interviewed during the first watch of the night. By their instrumentality, are to be practised, atrocious dealings in poison, fire and steel. During the second, after meals, he begins sacred chant, in the manner of a reciter of the *Vedas*. During the third watch, serenaded\* with music, he continues in bed through the fourth and fifth watches. But how can the luxury of sleep ever accrue to him whose mind is tossed in incessant cares ? Again, in the sixth, commence business thoughts ; in the seventh, the taking of counsel and the sending out of ambassadors &c. The latter again, multiplying the treasures which palatable reports win from both parties, by trade unburdened with taxes, are constantly agoing, inventing business where there is none. In the eighth, priests and others come forward, and say : ‘This day, there has been dreamt an evil dream : the stars are illset : the auguries are of evil ; perform propitiatory rights.

Let all the utensils of the fire-sacrifice be of gold. In that case, the rite would be (particularly) efficacious. These Brahmins are little short of Brahniá. Performed by them, a welfare rite becomes doubly beneficial. They are in extreme poverty, burdened with numerous progeny, given to ritualistic practices, and possessed of spiritual fire, and they have not, as yet, received any gifts. Gifts to them are good for heaven, prolong life, and destroy evil. In this way, causing the king to give away largely, through these men, they fatten in private.

“Thus, undergoing constant pestering, which brings him teeming cares, and allows him not an iota of happiness, not to speak of the diplomatist's ever attaining presiding sovereignty, his own territories would become hard to preserve. There is a suspicion that all gifts, honors, and suavities \*, emanating from the behests of a politician, are meant to overreach ; and distrust is the spring\* of evils. That modicum of wisdom which is the *sine qua non* of life is acquired from life itself. There is no need for the sástras in that direction. Even the suckling seeks to draw its mother's breast in that well-known way.

“As to those who advise ( in these terms ) : ‘In this way are the senses to be subdued. In this way are the passions to be abandoned. The political principles founded by peace, are to be applied ceaselessly to friend and foe ; time is to be spent in thoughts of war and peace alone. Not the least respite is to be allowed for enjoyment,’ they themselves, herons of ministers,\* enjoy

the riches that they rob you of, in the houses of concubines  
Not to speak of these wretches, those austere-minded  
founders of the codes -Sukra, Angirasa, Visáláksha  
Váhudantiputra, Parásara &c.,—did *they* even conquer  
the six passions ? Did they follow the codes ? Success  
and failure have alike attended their actions as well.

“Now, all this is patent in they majesty, -universally  
revered caste, unspent years, a slighty person, and im  
mense wealth. Do not waste all this, by thoughts of for  
eign and domestic politics, which are the source of all  
distrust and which, from a multiplication of alternatives\*  
never rid the mind of doubts. Thou hast got ter  
thousand \* elephants, three lákhs of horses and count  
less infantry. In addition to this, the rooms of the  
exchequer are fillel with gold and gems. The whole  
world, feeding for a thousand *yugas*, will not be able to  
empty thy garners.\* Is this insufficient, that the trouble  
of fresh acquisition is proposed ? The life of a mortal  
measures only four or five days ; of that again, the  
enjoyable part is a diminutive fraction. Adepts in  
state-craft wear away in the act of earning, and can no  
enjoy an iota of what they earn.

“Not to be prolix\*, throwing the weight of the  
administration on capable devoted intimates, do thou  
realise the possession of the body ( life ), holding sea  
sonable carousals with the inmates of your seraglio, the  
peers of the Houris.” Saying this, he lay for a long time  
embracing the ground with five limbs, his united palms  
kissing his crown. The damsels of the harem laughed  
their eyes sparkling with joy. The king, also, saying

With a smile, "Rise, you are my superior for (inculcating) salutary precepts.\* How is it that you act contrary to your dignity?" and raising him from the ground, lay engrossed in amusement. In these days, constantly goaded to business in hand, by the old minister, while professing lip obedience, he despised him at heart as no reader of mind. Then the minister thought within himself: "Oh my folly from blindness! Obnoxious for urging him to distasteful things, I have become a laughing stock to this man. The unwontedness of his manners is evident. For instance, he does not look upon me with affection, preface his words with a smile, reveal secrets, touch me by the hand, sympathise in sorrow, favour on occasions of festivity, send covetable objects, count my merits, ask the news of my household, look to my friends, make me privy to imminent transactions,\* or take me into his harem. Further, he employs me on unbefitting errands, winks at the usurpation of my seat by others, exhibits confidence in my enemies, returns no answer to my words, asperses\* those who have got the same faults as myself,\* jeers me to the quick, does not smile upon precious articles sent by me, and has\* the lapses of diplomatists trumpeted in my presence by dunces. Chánakya remarks truly: 'Enemies become dear, sailing close to humour, while the truly friendly become obnoxious, being shut out of his intentions'. Still, can't help. Wanton as he is, he is not to be abandoned by hereditary ministers like ourselves. And yet, though not abandoning, what possible service can we render to one who would

not listen to our words? In every way, this kingdom is fallen into the hands of the politic Basantabhanu, King of Ashmaka. Shall future griefs restore him to his senses? Be that as it may; calamity is inevitable. I will somehow continue, retaining my footing, and gagging all evil tongues."

While it so fared with the minister, and the king was conducting himself wantonly, a son of Indrapálita, the minister of the king of Ashmaka named Chandrapálita, coming, surrounded by many players, a great many female artists of no small skill, and emissaries with a great many disguised servants, under the pretext of having been exiled by his father for misdemeanour, gained ascendency over Vihárbhadra by various amusements. By that step, he gained a footing in the realm also. Having edged himself in, he only cried 'Exactly so to whatever amusement the king started. \*

"O lord, there is nothing so useful as chase. From it accrue a great many advantages, the nimbleness of the thighs from the excellence of the exercise, which can enable a man to traverse a great distance, and which helps in perils;—the kindling of the gastric fire which is the sole root of health from the decline of phlegm.—the hardness and agility of the limbs from the decrease of fat;—inurement to heat and cold, air and water, hunger and thirst;—reading of the motives of animals according to their different attitudes \*;—preventing the destruction of the harvest by the slaying of deer, buffaloes, gayals \* and other animals,—the uprooting of the thorns of overland routes by the slaughter of wolves

1 and tigers;—the survey of hills and forests which are  
 2 capable of conduced to various ends;—engaging the  
 3 confidence of foresters; and the awing of the enemy  
 4 by the kindling of energy.

1 In the game of dice as well, there are—incomparable  
 2 elevation of mind from giving away heaps, as straws,—in-  
 3 difference to joy and grief from the instability of victory as  
 4 well as the reverse,—growth of puissant rage \*,—boundless  
 5 keenness, from the watching of the subtle legerdemain  
 6 practised with the dice, the hand, and the board—wonder-  
 7 ful intentness from the concentration of the mind on one  
 8 subject,—a passion for adventures waiting on firmness  
 9 of resolve,—indomitableness from contact with rough  
 people, and a respectable and unstinted living. In the  
 enjoyment of beautiful women, there are—a relisation  
 of money and religious ends,—full-blown pride of man-  
 hood,—thought reading skill,—a conduct unvexed \* by  
 avarice —proficiency in all the fine arts,—taet of mind and  
 speech, from the constant devising of means for the  
 winning of the unwon, the retention of the won, the  
 enjoyment of the retained, and the propitiation of the  
 irate, —popular respect from charming toilet owing to high  
 covetable\* physical finish,—passing love of friends,—great  
 expectancy on the part of retainers,—a custom of prefac-  
 ing one's words with a smile,—high spirits,—a habit of  
 humouring, and welfare in both worlds by the begetting  
 of children. In drinking as well, (we notice) a perpetua-  
 tion of the covetable part of life by the use of drinks  
 which are very efficacious in healing various diseases,  
 a disregard of numberless sorrows from towering pride,\*

extraction of the darts that rankle in the mind by giving offences \*, enhancement of confidence ( confidence which others repose in us ) by fulsome coherent effusions that speak the mind, the tuning the mind to the sole feeling of mirth from want hunting for piques, a full enjoyment of the obje of the senses such as hearing &c., constant promotion friends from liberality, high jinks, and warlikeness fro the exclusion of fear and fluster. Acerbity of wor grievous penalty, nonpayment of debts are benefic in their own places. A king, addicted to quietism, like hermit, can be potent neither for the overthrow of enemies, nor for swaying civil affairs.'\*

He, too, conformed to this view, with ardour, if it were gospel the instruction of his preceptor. Following in his wake, the subjects also betook the selves to pleasures. No one sought to discover the faults of others on account of a community of vices. Both king and subject sailing in the same vessel, minister enjoyed the fruits of their own labours. Then, gradual the inlets of income narrowed, while the gateways expenditure, lying at the bidding of spendthrifts, widened from day to day. The chief feudatories, citize and country-people, being admitted into his drink carousals by the king, whose confidence was engaged by similarity of conduct, overstepped the proprieties of their own sphere. The king, also, intrigued with the wives under various pretexts. They, in their turn, revelled in his reprobate harem in great enjoyment with little fear. All the females of the zenana, breaking fro

the moorings of morality, and becoming addicted to the artful intimations\* of harlots, listened to the whisperings of gallants not caring a straw for their husbands. Ill blood sprung up thereupon among the inflammable. The weak were slain\* by the strong. The riches of the wealthy were carried off by robbers and others. The highways of vice were thrown wide open and became well trodden paths on all sides. Their relations slain, themselves robbed of their possessions, distressed by death and incarceration, the subjects wailed at the top of their voice, their throats choked with tears. Ill administered penalty engendered fear and anger. Greed asserted its footing upon reduced relations; and disgraced men of honor burned only for (the wound) their dignity (received). By these misdeeds, prospered the enemy's policy of segregation.\*

Then also,—by causing them to enter into exitless gorges, spread with dry grass, bamboos and shrubs, by a (highfrown) description of the advantages of chase and the abundance of game therein, and then, setting fire to the entrance there of,—by throwing them in the way of tigers &c., having (previously) encouraged their slaughter,—by deadly aggravations of hunger and thirst, having lured them to a great distance by exciting their thirst with accounts of desire-yielding wells\*,—by causing them to run along rugged roads that became the causes of their falling into deep pits, impenetrably covered with grass and shrubs,—by extracting the thorns in their feet with poison-tipped razors,—by a free slaughter of them as they stood isolated by the dispersion of their followers on all

sides,—by the discharge of shafts under the feint of th having missed their mark, the bodies of deer,—by incing them, by wagers, to mount steep heights and th by indiscernible precipitations therefrom,—by surroun ing them as they were scantily attended, in pretend hunting excursions, —by creating jealousy in others wi a too laudatory\* introduction of them into plays at dic bird baiting, and festal amusements,—by screwing out the misdeeds from those who happened to have committed any in secret, and then, procuring their conviction, & revealing them to witnesses, on the ground of the having kept away these misdeeds, —by enticing them to enter caves, dig for ore, or seek the attainment of necromantic power\*, and then, causing their death which could be explained away by the specious pretext of th attending dangers,—by inciting them to mount ma elephants, and then causing adverse circumstances,—by angering wild elephants, and then driving them into th circle of those chiefs whose lives were aimed at,—by assassinating those that happened to be contending on question of inheritance, and then laying the blame on the other party,—by killing the incontinent among th feudatories, citizens, and country people, and never trumpeting the names (laying the blame at the door of their enemies, —by skilful administration of poison to clothes, ornaments, chaplets, and cosmetic pastes as well as to the articles of food and drink spread out in the shops in the markets,—by aggravating disease on the pretence of medication and by other means, the dealers in poison and others employed by Ashmakendra

10 created a great havoc in the camp of Anantavarmá, by exterminating its chief heroes.

11 Then Vasantabhánu, inciting the king of Bánabásí named Bhánuvarmá, caused him to wage a warfare\* with le Anantavarmá. His frontiers being invaded by the former, it b levied forces to march against him. The king of c Ashmaka being the foremost to join among all the e feudatories, became the dearest to him. Other tributaries also joined. Repairing to the neighbouring shores b of the Nerbudda, they encamped there. At that time, e Anantavarmá, inviting the personal actress of the great taudatory prince of Kuntala, Avantideva, whose dancing skill had been highly admired by Chandrapálita and others, c witnessed her dancing. The king of Ashmaka said to him r (Avantideva) apart : 'This fatuous prince contaminates the p persons of our wives. What measure of insult are we to put up with ? (Is there no limit to our patience ?) I possess one hundred elephants, and you, five hundred. Then confederating, let us alienate Virasen, king of Muralá, and Nágapála, king of Sásikya. They too, to be sure, not tolerating his excesses, will conduct themselves in conformity with our own view. This king of Bánabásí, moreover, is my dear friend. Assailed by him from before, we will attack this wanton prince from behind. And then we will divide his riches and animals among ourselves.'

12 This offer being accepted joyously, he, making a present of twenty excellent raiments, and twentyfive *palas* of gold and saffron\*, and carrying on negotiations through confidential servants, won them over to his own view.

Soon after \*, Anantavarmá fell a victim to the feudatories and the king of Bánavásí, from his aversion to politics. Vasantabhánu taking into his custody, his all but exhausted treasury and animals, said to them : "Appor-tion (all this) among yourselves, according to your might and exertion in this matter. I will rest contented with any -the humblest part, by your permission." Thus craftily seeming to serve all, he brought about the destruction of all the chiefs, creating contention among them by this apple of discord\* ;--and so, seized every thing that belonged to him. Obliging the king of Bánabásí with a moiety, returning, he appropriated the whole of Anantavarmá's kingdom.

In the meanwhile, the old minister of Vasurakshita, while getting away, aided by some hereditary servants\*, with this prince, his elder sister, Manjuvádiní, aged thirteen years, and their mother, the queen Vasundhári, from the inevitability of this calamity, died of hectic fever. Taking her to Máhishmati, friends like ourselves presented her, with her children, before Amitravarmá the half brother of her husband. That villain thought that noble lady otherwise. Roundly reproved by that chaste lady, saying to himself: 'This woman desires to render her son eligible for a throne, herself retaining an unviolated character,' from ruthlessness, sought to kill this lad. Having learnt this, the queen ordered me saying: 'Father Nálijangha, live any where, on your guard, with this lad alive. Should I happen to live, I also will follow. Send me your tidings, being always given to thoughts of safety.'

Some how getting him out of the palace as it was crowded\*, I plunged into the Vindhya woods. Resting for a few days, in a part of the country given to the occupations of the dairy, with the view of reviving him who was distressed by the journey on foot, I got away far off, being afraid, even there, of being overtaken by the king's men. There, going to procure some water for him who was pinched by cruel thirst, and so, slipping into this well, I have been, in this way, obliged by thee. Do thou become the refuge of this helpless prince. With this he clasped his palms.

I asking how his mother was connected by birth\*, he said: 'His mother is born of Kusumdhanyá, king of Kosala, by Ságardatta, daughter of Vaisravana, a merchant of Pátaliputra.' If so, there is a common grandfather of his mother and my father, on the mother's side.' With this, I embraced him with warmth. The old man said: 'Which of Sindhudatta's sons is your father?' and he rejoiced as I replied, 'Susruta'.

"Supplanting Asmaka by that very diplomacy of which he is so proud, I will install this lad on his father's seat,"—so resolving, I cast about for means of alleviating his hunger. At this point, there emerged two deer, out speeding three arrows of a huntsman, and the latter himself. Wresting from his hand, the bow with two arrows that still remained, I killed both. One fell with the dart planted in its body; and the other with the arrow darting out of its body. Giving one to the huntsman, and chopping the thighs, bones, neck, and other parts of the other, and roasting it on the embers of forest fire,

after having shorn the skin of hair,\* I relieved his hunger as well as mine, by hot meat. I asked the hunter who was greatly pleased with my address in this matter, 'Do, you know any news of Mahismati?' He said: "How can I not know, who return this very day, having sold there tiger-skins, and skin bags? The city is given to festivities, in as much as Prachandavarmá is coming to wed Manjuvádiní, the daughter of Amitravarmá."

I whispered in the ears of the old man: 'The crafty Amitravarmá seeks the life of this lad, engendering confidence in the mother by proper attention to the daughter and so meaning to draw him back through her. So, returning and communicating to his mother, in private, his welfare and my story, set up a lamentation in public to the effect that the prince has been devoured by a tiger. That villain, inwardly glad, will seek to soothe the queen with a show of sorrow. Then she is to say: "By my demerit, that child, from regard of whom, I rejected thy advances, is now gone. This day, however, I am thy serving maid." Thus addressed, he will receive great pleasure. Then dissolving this dire poison called *vatsanabha* in water, and steeping a chaplet in it, she is to strike him therewith on the face and the breast, saying: 'O villain, if I am true to my lord, may this prove a smiting by the sword to thy wicked self.' Then she is to give that very chaplet to her daughter, resoaking it in a fresh dilution of the same sort. He dying, while she remained unaffected, the subjects will yield homage to this lady, as indisputably chaste. Then a message is to be sent to Prachandavarmá: 'This kingdom is anarchic.

Kept this girl along with this kingdom.' In the meanwhile, disguised by mendicant robes, receiving ~~ms~~ from the queen herself, we shall be living outside the city, in the neighbourhood of the cremation ground. ~~hem~~ let the queen thus address aside, old citizens ~~to your~~ own honoured self\*, and trustworthy ministers: ~~he~~ goddess Vindhavásiní has smiled upon me in a ~~cam~~ to this effect, on the fourth day from this, Prachan-warmí will die. On the fifth day, after men retire ~~wing~~ examined the solitariness of my shrine, situate ~~in the~~ banks of the Reva, there will emerge with thy ~~ild~~, a Brahmin youth, opening the portals. He, protecting the kingdom, will install the boy on the royal seat, ~~that~~ prince I have withdrawn from human sight, assuming the form of a tiger. And this dear girl I assign to ~~that~~ Brahmin youth as his wife. Let this rest a sealed ~~cret~~ with you until it comes to pass." He instantly ~~t~~ out highly glad; and all this was performed as contemplated. A report spread on all sides: 'Oh the mighty ladies devoted to their lords! That striking with the aplet did prove a smiting with the sword; nor can you ~~that~~ there is trick at the bottom of this affair, in as ~~ich~~ as that very wreath, given to her daughter, became ~~z.~~ (innocuous) embellishment of her breast and no ~~ath.~~ To be sure, whoso transgresses her behests ~~ll~~ be reduced to ashes.

~~hen~~, beholding her child and me come for alms, under incognito of mendicants\*, rising from her seat, with lacteal milk trickling she said, agitated with joy,— ~~everend~~ sir, this (prayerful clasping of my palms)

to thee. Do thou favour this helpless person\*. I h  
got a dream; will it come off true?" I said "you  
witness its fruition, this very day." "If so, Oh the te  
ing good luck of thy maid!"—with these words, caus  
Manjuva'diní, who was in the excitement\* of love at  
sight, to bow, said again, in words pregnant with  
'All becomes possible by thy grace.' Then, I, with  
staidness severely tried by the love-vexed glances  
Manjuvádiní, leaving after having beckoned away\* N  
jangha, whispered to him as he followed: 'Where is t  
shortlived renowned\* Prachandavarma?' He repli  
"He sits in the royal pavilion, entertained by players,  
the secure faith that the kingdom has become his ow  
"If so, wait thou in the garden,"—thus charging the  
man and laying down my robes in a dilapidated temp  
and setting the prince to watch them, I, dress  
as an actor, went to Prachandavarmá and entertain  
him. When the heat had declined, winding up vari  
social performances such as dancing, singing, walks  
of various sorts, marches on the hands, and with  
legs on high; scorpion and dolphin movements, t  
turnings in the manner of a fish,—exhibiting wondrou  
difficult feats such as the swoop of the hawk or the  
*krosa*\*, after having covered the body with knives  
lected once and again from the bystanders,—strike  
Prachandavarmá who was situated at a distance of twel  
yards, with a dagger on the breast,—roaring out, 'M  
Vasantabha'ny live for a hundred years,'—forcing t  
tops of the massive shouldered arms\* of an arm  
emissary who had raised his sword to lacerate my bod

rendering him senseless by that much—making the agitated mob stare, I vaulted over the wall which was two men high, and leaping into the garden and crying out, 'to the path of my pursuers,'—running to the east through an avenue of *tamál* trees while my foot prints were rendered indiscernible by Nalijangha who levelled the ~~ands~~, sweeping by the north where my passage could not be traced, the land being strewn with heaps of bricks, ~~ver~~leaping wall and trench,—swiftly getting into the ~~es~~erted fane,—throwing on my former robes, and wading with difficulty through the city gates, crowded by my deed, obtained the site of the cremation-ground. In that temple of Durgá, I had previously made a hole under the site of the image, the outer opening of which I had stopped with a huge stone dislodged from a dilapidated side. ~~s~~ midnight glided away, getting into the hole with ornaments of precious jewels and silken clothes, we lay there still.

The queen, in her turn, having administered on the preceding day, proper rites of cremation to the ~~ng~~ of Málava, and reported the matter to Chandramá as undoubtedly done by the intrigues of the king Asmaka, came, on the very dawn of the next day, ~~th~~ previously informed\* senior citizens, ministers, and ~~id~~atories, and having worshipped the goddess and the loneliness of the interior examined, waited ~~side~~ with the people, with fixed gaze, and caused a sound of *pataha*\*. Apprized by the sound, which

the narrow crevices, throwing up with my head, on ~~THE RAMAKRISHNA~~ <sup>THE RAMAKRISHNA</sup> pedestal with the image, and holding one end

of it which the efforts of a broad shouldered person could hardly move with both hands, and setting it on one side, I emerged and got out the prince. Then restoring Durgá to her original position, emerging in sight by throwing open the portals, I thus addressed the subjects, who stood seized with wonder and manifest horripilation, with the delighted gaze of faith, and reverentially clasped palms: "Thus does the goddess Vindavasini bid you through me: 'This day do I present this lad to you, after having, in the form of a tiger screened him from vision, from motives of tenderne<sup>ss</sup>. Do you accept\* him from this day, as of no ill connections on the mother's side, being my own child. Moreover, behold in me his protector, capable of cleaving this earthen pot of an Asmaka prince, the ruthless contriver of ten million intrigues; and as the price of this protection, this girl with fine eyelashes has been granted to me by the goddess.'"

Hearing this, the subjects rejoiced, saying: 'Oh ! lucky dynasty of Bhoja of whom thou art granted<sup>sa</sup> protector by the goddess. That inexpressibly jubilant mood shared my mother-in-law also, who that very <sup>se</sup> caused me to take the sprout-like hand of Manjuvád<sup>I</sup>. When the night was advanced, I filled up the <sup>hi</sup> completely. Not discovering the least flaw, the people<sup>ha</sup> arguing my divinity from my divination of thoughts<sup>ha</sup>, discoveries of the missing and the stolen, did not trans<sup>ha</sup> my orders. There was a general belief, concurring in his ascendancy, that the prince was a child of the goddess. On an auspicious day, tonsuring his head and getting

invested with the holy chord, I began to discharge the regal duties while teaching him politics.

I thought within myself: 'Empire stands on the three pillars,—counsel, might and perseverance, which, again, avail in undertakings, (only when) countenanced by each other. By counsel, there is decision; by might undertaking; and by perseverance, execution. Hence, the political tree with fivelimbed counsel as its root, with double might as its trunk, with fourfold perseverance as its boughs, with the seventy-two divisions of subjects as its leaves, with the six principles as fresh sprouts, and with the potencies and successes as its fruits and flowers, serves the leader\*; but from various factors, it can hardly subserve in unaided king. And this Aryaketu, minister of Amitravarman, belonging to Kosala, is a countryman of his mother's,\* and is endowed with ministerial qualities. Amitravarman has fallen, only disregarding his advice if he can be won over, well.'

Then, I instructed Nalijangha, in private, "Father, say to the noble Aryaketu apart, 'Who is this mysterious person, that enjoys sovereignty. This our prince is possessed\* by him. Will he be disgorged or devoured? am to be informed of what he says."

At another time, he said to me: 'Frequently suing with presents, starting interesting talk, shampooing his hands and feet, and being (at length) afforded an opportunity by a singularly confiding spirit in him, I questioned him as directed by you and he spoke thus: "Good sir, don't you say so. Purity of extraction, extraordinary keenness of intelligence, superhuman strength

of body, measureless generosity, wonderful skill with weapons, no inconsiderable knowledge of the art a heart saturated with tenderness, and a glow of soul incapable of being overcome by others\* and always displayed on enemies,—all these qualities are concentrated in him, of which a single one is rare elsewhere. He is a thorny\* tree to his enemies, and a sandal tree to his friends. Supplanting that would be political. Asmaka, know the prince installed, for certain, on his father's throne by this person".

Even after hearing this, having tried him by various tests, I made him privy\* to my views; and assisted by him, reared ministers possessing truth and purity and emissaries of various guise. Learning from the that the people were opulent, avaricious, arrogant and mostly insubordinate, I, professing absence of greed, displaying righteousness, persecuting atheists, extracting thorns,\* counteracting the intrigues of enemies, and setting the four castes to their respective duties, employed means of acquisition, arguing within myself: 'I will accumulate riches, in as much as all undertakings are based thereupon, and nothing can be more deplorable than weakness in that quarter'.

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## THE STORY OF GOMINI.

There is a city of the name of Kánchí in Dravida. There (once) lived a merchant's son of immense possessions named Saktikumára. When about eighteen years old, he reflected within himself (took thought): 'There is no happiness for the wifeless as for those who are mated with uncongenial\* wives. Then how am I to get a good wife?' Not looking forward to any fortuitous\* excellence in a wife taken upon faith in others, he wandered over the earth, under the incognito of a fortuneteller, tying a *prastha*\* weight of rice in his apron. Taking him to be a reader of signs, those who had daughters presented them to him. Coming across any girl of his own caste possessing happy signs, he would say; 'Madam, can you feed us with excellent food with this *prastha* of rice?' Laughed at, he roved from house to house.

One day, in the land of Sibi, in Pattana, on the southern banks of the Káverí, he saw a girl with scanty ornaments, who was being presented to him by her nurse and who was living with her parents widowed of immense wealth, having only a ricketty house left to her. Riveting his eyes upon her, he argued: "All the parts of this girl's person are neither too fat, nor too lean, neither too short, nor too big, unrough and glossy.\* Her hands with crimson palms and fingers are marked with many auspicious signs such as those of wheat, fish, lotus, and pitcher. Her feet possessing plane ankle-joints are plump and not tendinous. The shins are sloping. The knee-joints, devoured as it were by the massive thighs,

are hardly discernible. The buttocks are neatly\* parts symmetrical,\* and charming by the disposition of the dimples and stand out in the manner of wheels. The navel is diminutive and deep, and the belly beautified with three curves.\* Standing out in the midst of the bosom with emerging nipples, the modulations of the breast shine from their large expanse. Her glossy long-shouldered tendril like hands, with soft glossy girdles like nails, and straight and tapering fingers have the copper-colored palms marked with signs of teeming wealth, paddy, and progeny. Her throat is slender and undulating like a conch. Her lotus-face has rounded lips with their red parted in the middle—a fine, full chin,—full, tight\* temples,—glossy, blushing segmental brows meeting each other, a nose like a faintly blown *tila*\* flower,—slow, melting, restless eyes, lined with fine eyelashes, and shining by the (successive) dark white and red of the three (successive) parts,—a crescent like brow, with tufts of temple locks, dark and charming like the Indranila stone (sapphire) and a pair of beautiful ears delicate as pale, folded lotus stalks. The cluster of hair on her head is not so crisp, is ample (thick), not brown even at the end, flowing, equal, glossy and blue by nature, and taking\* by its scent. Such a fine person as this, cannot be dissociated from virtue. My heart is riveted\* on her. So, I will wed her, having tested her thoroughly. To be sure, (a concatenation of) regrets swarm upon those that act without deliberation. So, with affectionate eyes, he said : 'Madam, have you the skill to feed us full with this *prastha* measure of paddy?'

significantly looked at, the old maid, taking the bare *prastha* of paddy from his hand, seated him on a well-watered and well-rubbed part of the verandah, having presented water for washing his feet. The girl, having dried the fragrant grains in the sun, turning them on firm and even ground, and rubbing them gently with the back of a tube, separated the kernels from the husk, keeping the latter whole ; and then said to her nurse : 'Mother, goldsmiths might need these husks which are capable of polishing ornaments. Giving these to them, with the cowries\* yielded thereby, procure sound wood, neither too wet nor too dry, a vessel capable of boiling a small quantity, and two platters. It being so done by her, threshing the grains which she repeatedly turned over with her fingers in a mortar of pentaptera wood which had a capacious belly neither too hollow nor too bulging-out, with a long, heavy, even bodied pestle of *khadira* wood, coated at the mouth with an iron leaf, and visibly depressed in the middle, while her hands were agitated by buxom movements up and down, and, separated as their awn, and chaff had been by the winnowing fan, very frequently washing them in water, she threw them into hot water of five times the measure, having paid a previous oblation to the fire.

Having turned the grains with a ladle, as they, their cohesion loosened, beginning to seethe, passed the bud, and abated the fire as they were all equally boiled, placed the platter-covered vessel with its mouth downwards on a platter with the view of extracting the gruel. Sprinkling with water the substantial brands and

turning them into charcoal, after having extinguished the fire, sent them to those that might need them, saying 'With the cowries yielded by these, fetch, as much as can be had, vegetables, ghee, salt, curds, oil, myrabolan and tamarind.' It being so done, having made two or three condiments, somewhat cooling with a palm leaf, that gruel which was placed in a new dish set in moist sands, mixing a little salt in it, and imparting lotus-scent to the gently pressed myrabolans, asked him to bathe, through her maid.

Presented with oil and myrabolans by the latter who had been purified by bath, he bathed in due course. Having bathed, mounting a slab on the floor which had been sprinkled with water and scoured, he sat holding a wide platter given to him on a leaf of a plantain tree that stood in the yard, so divided as to yield only one-third of it. She presented the beverage, first of all. Having drunk that, relieved of the fatigue of his journey, he was refreshed, his entire body perspiring. Then, giving two ladlefuls of rice, she presented a small quantity of ghee soup, and the condiment. And she caused him to take the remaining rice with curds. While a part of the rice yet remained, he was full, and asked for water.

Then she poured water stored in a fresh ewer, scented with new blown *pitald*\* flowers, and perfumed with the fragrance of a fullblown lotus,\* in a current through the spout. He also drank that limpid water by means of the platter which he held to his mouth until he was full to his throat, the hairy fringes\* of his reddening eyes embossed with the cold spray, his hearing delighted with the

sound of the water as it was poured, his cheeks rendered uneven by the horripilation emerging from the luxury of the contact, the nostrils delighted with the mighty flood of fragrance, the sense of taste ravished by the transcendent sweetness. Stopped by a nod, the girl presented in another vessel,\* water for laving (his mouth and hands.) He rested for a short time on a neat bed stretched by the maid on the floor which had been plastered with cow-dung after the removal of the cast-off victuals. And greatly pleased, he brought her home having properly wedded her.

Sleepless,\* she served her lord as her god, unfailingly discharged the duties of the household, and being full of affability, soon attained mastery over his relations. Enthralled by her virtues, making all his relations subordinate to her, and dedicating his body and soul to her only\*, he enjoyed the ternary\* ends of human life. Therefore I say 'The virtues of the wife are for the dear good\* of the householder'.

## INTRODUCTION.

### BIRTH OF RAJABAHANA.

Then, followed by his entire army, Rájahansa went to a sage of the name of Vámadeva, glowing with spiritual fire, who was the instrument of the realisation of his desires. Bowing down before him and being hospitably received, he imparted to him what he had to say\*; after having lived for sometime in his hermitage which dispelled his feeling of fatigue, Rájahansa who was frugal of speech, and the ornament of the lunar dynasty, said to him yearning for his kingdom: 'Reverend Sir having defeated me through the might of fate, Mánasa is enjoying the royalty which should be my portion. Resolving that I too, practising severe penance, will uproot my enemy by thy grace who art the protector of the world, I have had recourse to thee who art possessed of self-discipline'. | 328 |.

Then, the sage, aware of the present, past and the future, said to the king; 'There is no need for penance which attenuates the body. Now in the womb of Vasumatí, there shall surely be born, a prince who would crush all enemies. Do thou keep quiet for a time.' A heavenly voice cried just at that time: 'This is true.' The king also, rested on the advice of the sage. Then, when his days of pregnancy were numbered, Vasumatí brought forth, at an auspicious moment, a prince possessing all

the happy signs. Then, the king who knew what was proper, placing before him (by the help of) his priest, who equalled Brahmá in point of spiritual fire, named the sweet\* prince, glowing with his infant-ornaments and his natal ceremony, Rájabáhana.

At that very time there were born to the ministers Sumati, Sumantra, Sumitra, and Susruta, children of great beauty, bright as the newly rising moon, and gifted with long life,\* named Pramati, Mitragupta, Mantragupta, and Visruta. Rájabahana, grew enjoying infantile sports with his friends, the children of the ministers.

#### HOW UPAHARVARMA WAS OBTAINED.\*

On a subsequent occasion, a hermit, presenting to the king, a tender, slightly lad, possessing signs of royalty, said: 'O Lord of the earth, having gone to the forest to fetch *kusa* and sacrificial fuel, I saw a helpless old woman, evidently distressed, shedding tears from surging\* sorrow. Being questioned in these words, 'Why are you crying in this lonely forest?' wiping away the tears with the palm of her hand, she replied to me with an agitated voice; 'O sage, while the king of Mithilá, being invited on the occasion of the Símantá ceremony of the queen of his friend, the King of Magadha, and coming hentily attended to Dashapura, was putting up there for some, the King of Malwa, who had worshipped Girisa, come to fight with the King of Magadha. Many renowned battles\* taking place between these, Prahárvarmá, King of Vidcha, rendering aid to his friend was captured

by the victorious enemy, and being happily liberated by his grace, started for his capital with the few surviving soldiers. Then, as he was following a difficult forest-route, being vigorously attacked by a mightier gypsy force, he fled (somewhere). Constituted nurse\* to his twin children, I as well as my daughter became unable to keep pace with the fast flying king.

There, with jaws wide open, a tiger came aiming at me like incarnate anger. Slipping terror-stricken on a huge\* stone, I became invisible. The infant, slipping from my hands, sank into the lap of the carcase of a brown cow that happened to be there. As the fierce tiger not getting me, pulled the carcase, his life was carried off by an arrow discharged from a shooting apparatus (concealed underneath). Taking the lad, his locks all dishevelled, the hunters carried him away, where is not known. Carrying the other prince, I do not know where my daughter is gone. Having sunk into a swoon, I was called back to my senses by a kind cowherd with the sprinkling of water. Restored to my sense I am greatly distressed, having to go to the king alone with this cursed life. Being told the way to the city, she departed immediately.

I too, touched with sorrow for this mishap of your friend, the king of Videha, seeking for the seed\* of his family, happened to come to a beautiful temple of Chandiká, where I saw him. As they, meaning to make him a sacrifice to the goddess in fulfilment of such a victory, were saying (among themselves) : "We will kill him either with the sword, having hung him to the bough of

a tree or with keen arrows, after having planted his legs in mines dug in the sands, or by baiting him with puppies," I thus addressed the gypsies: 'O huntsmen, I am an old Brahmin, who have lost my way in the woods rendered dismal for passing by gloom. Seeking for a road, I went to a distance, placing my child in a shade. Where is he gone? Who has taken him? I cannot see him even after diligent search.\* Bereft\* of the delight of seeing his countenance I will not live. What shall I do? Where shall I go? Haven't you seen him? Some one, accidentally\* taking pity on me, said: "Excellent Brahmin, some body is here. Is this your child truly? If so, take him." So saying, he made over the lad to me. Having bestowed a benediction on them, taking the lad, and resuscitating him with cold water and other appliances, I have brought him to thy lap, rid of all fears. Do thou protect this longlived\* lad! standing in the place of his father.\* The king, sinking his grief for the calamity of his friend in the happiness of looking on the countenance of his child, and calling him Upaharvarmá, brought him up in the same way as Rájabáhana.

#### HOW APAHARVARMA WAS OBTAINED.

Once the king, going out with his attendants on a forest excursion, passing by a road adjoining a gypsy settlement, and seeing a lad of matchless beauty reared by a female of that class, said to her, turning with curiosity; 'Good woman, this lad, so comely, so full of the marks of royalty, can not possibly be sprung

by the victorious enemy, and being happily liberated by his grace, started for his capital with the few surviving soldiers. Then, as he was following a difficult forest-route, being vigorously attacked by a mightier gypsy force, he fled (somewhere). Constituted nurse\* to his twin children, I as well as my daughter became unable to keep pace with the fast flying king.

There, with jaws wide open, a tiger came aiming at me like incarnate anger. Slipping terror-stricken on a huge\* stone, I became invisible. The infant, slipping from my hands, sank into the lap of the carcase of a brown cow that happened to be there. As the fierce tiger not getting me, pulled the carcase, his life was carried off by an arrow discharged from a shooting apparatus (concealed underneath). Taking the lad, his locks all dishevelled, the hunters carried him away, where is not known. Carrying the other prince, I do not know where my daughter is gone. Having sunk into a swoon, I was called back to my senses by a kind cowherd with the sprinkling of water. Restored to my sense I am greatly distressed, having to go to the king alone with this cursed life. Being told the way to the city, she departed immediately.

I too, touched with sorrow for this mishap of your friend, the king of Videha, seeking for the seed\* of his family, happened to come to a beautiful temple of Chandiká, where I saw him. As they, meaning to make him a sacrifice to the goddess in fulfilment of such a victory, were saying (among themselves) : "We will kill him either with the sword, having hung him to the bough of

a tree or with keen arrows, after having planted his legs in mines dug in the sands, or by baiting him with puppies," I thus addressed the gypsies: 'O huntsmen, I am an old Brahmin, who have lost my way in the woods rendered dismal for passing by gloom. Seeking for a road, I went to a distance, placing my child in a shade. Where is he gone? Who has taken him? I cannot see him even after diligent search.\* Bereft\* of the delight of seeing his countenance I will not live. What shall I do? Where shall I go? Haven't you seen him? Some one, accidentally\* taking pity on me, said: "Excellent Brahmin, some body is here. Is this your child truly? If so, take him." So saying, he made over the lad to me. Having bestowed a benediction on them, taking the lad, and resuscitating him with cold water and other appliances, I have brought him to thy lap, rid of all fears. Do thou protect this longlived\* lad! standing in the place of his father.\* The king, sinking his grief for the calamity of his friend in the happiness of looking on the countenance of his child, and calling him Upaharvarmá, brought him up in the same way as Rájabhána.

#### HOW APAHARVARMA WAS OBTAINED.

nce the king, going out with his attendants on a forest excursion, passing by a road adjoining a gypsy settlement, and seeing a lad of matchless beauty reared by a female of that class, said to her, turning with curiosity; 'Good woman, this lad, so comely, so full of the marks of royalty, can not possibly be sprung

from *your* family. The delight of whose eyes, how come to grief, has he fallen into your hands. Speak truthfully.'

Bowing, the woman said with humility, 'O king kidnapped by my husband, while the army of fowlers robbed every thing belonging to the king of Mithilá, and consigned to my care, he has been since then growing up\*. Hearing this and concluding him to be the other prince mentioned by the sage\*, entreating her with sweet words and gifts, he took him, and naming him Apahár-varmá gave him to the queen, saying 'Do thou rear him'.

#### ACQUISITION OF PUSHPODBHAVA.

Once, a disciple of Vámadeva named Somasarmá, throwing a child before him, said: 'O lord, returning after having bathed in the *Rámatirtha*, and seeing this newborn infant of effulgent person carried by a woman in the forest land, I asked with solicitude: 'O poor woman, who are you and for what purpose are you wearily wandering in this forest carrying a child?' The woman replied: 'O prince of sages, in an island called Kálavvana, there lives a rich lord of merchants named Kálagupta. A charming merchant from this country named Ratnodbhava, sprung from a minister of the king of Magadha, who was a repository of virtues, and had traversed the whole globe, wedding his daughter named Suvrittá, the delight of men's sight, was honored by his father-in-law with an abundance of good articles (a splendid dowry). In course of time, she became pregnant with a bending person (under the weight of her womb.)

Then, yearning to see his own country, Ratnodbhava, his entreaties some how prevailing on his father-in-law, started for Pushpapura, embarking in a vessel with that brisk-eyed damsel. Beat upon by successive surges, the vessel sank in the waters. I who had been appointed a nurse to her, holding up the lady possessed by the lassitude of pregnancy with both hands, and mounting a piece of wood, happily reached the shore. Whether Ratnodbhava with his companions was drowned or how he obtained the shore, I do not know. Put to the climax of privations, Subrittá has been delivered of a child this day, in the midst of the forest. Senseless by the throes, she is now lying under a tree in a spot, shady and cool. From the impracticability of living here, meaning to seek out a road leading to any inhabited place, and judging it improper to leave the infant before her, as she was lying out of her senses, I have brought him with me.

Just at this moment, there came a wild elephant. Terrified at its sight, she fled throwing down the child. Getting into a shrub, I lay there watching. As the huge elephant was taking the lad with his trunk as the latter was lying on the ground as a morsel of tender sprouts, there approached a lion roaring terribly with great fury. While in the act of being thrown up into the sky by the frightened elephant, the child, having been allotted a long life, was intercepted in the sky by a monkey seated on the bough of a neighbouring lofty tree in the belief that it was a mellow fruit, and then, being discovered to be other than a fruit, cast on the broad trunk of the tree. The lion went away having killed the

elephant. I too issuing from my chamber of plants took down the gasping\* lad a mass of effulgence from the tree and failing to see its mother in spite of diligent search in the forest, have brought him to you.'

The king seized with wonder at this simultaneity of good luck happening to friends\* and revolving what could possibly have happened to Ratnodbhava\* feeling joy and grief, gave to Susruta his nephew naming him Pushpodbhava.

#### THE GETTING OF ARTHAPALA.

On another day Vasumatí, coming to her husband holding an infant on her bosom, and being asked from where it came, said "O king, when the night was spent, some heavenly female, placing this child before me and awaking me who was locked in sleep, said, with humility, 'O Queen I am a *Yaksha* girl named Tárávalí, sister of Mánibhadra, and wife of Kámapála, son of your minister Dharmapála and have brought this lad at the behest of the king of the *Yakshas*, in order that he may serve your future child, Rajabahana who will be the lord of the sea-zoned earth and the repository of spotless fame. Do thou, O noble lady, rear him.' Being paid due honors by me whose eyes were dilated with wonder, she instantly became invisible.

Rájahansa, wondering in his mind, at this alliance of Kámapála with a *Yaksha* girl, calling for Sumitra, and explaining all to him, gave to him his nephew after having named him Arthapála.

## THE GETTING OF SOMADATTA.

On the following day, Somasarmá, a disciple of Vámadeva, bringing to the king a child delicate as a flower, said: 'O lord, gone to the banks of the Káverí on pilgrimage, I seeing an old woman in tears holding in her lap an infant with dishevelled temple locks, said: 'O old woman, who are you? Of whose eyes, is this child the delight? Why have you come to this forest? What is the cause of your sorrow?'

Wiping away her tears with both hands and beholding in me one seemingly capable of removing her sorrow, she revealed the cause of her grief: 'O Brahmin lad, Satyavarmá, the youngest child of Sitavarmá, minister of Rájahansa, came to this country on pilgrimage. He having married in some village, a certain Brahmin girl named Kali, from failure of issue from her, married her sister, the golden complexioned Gouri and obtained a son from her. Once upon a time her rival (in the affections of her husband) Kali, being struck with envy, bringing us, out under some pretext threw the child with myself into the river. Holding up the infant with one hand, and swimming with the other, I caught the bough of a drifting tree and placed the infant thereon. As I was being carried away by the current I was bitten by a dark serpent that clung to the bough. The bough which was my stay reached the shore here. I am weeping because there will be no body to protect this infant, when I am dead from the inflammability of this poison.'

Then her body licked by the rampant flames of the dire poison, she fell to the ground. Then taking the

child I have brought him to you in as much as you are the (legitimate) protector of your minister's children.

Having heard this, the king, distressed in his mind by the uncertainty of Satyavarmā's life, gave to the minister Sumati, his nephew naming the latter Somadatta. He also thinking as if his brother was returned\* reared him with special care.

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# NOTES



## NOTES.

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*The asterisks mark grammatical rules.*

**P 1.** विश्रुतचरितम्—Adventures of Visruta. चरितम्—  
वरतेभवि कः ।—नपुंसके भावि कः । विश्रुत means विख्यात ।

उक्ताम्; a division of an *Akhyāyikā Kāvya*; *vide* *Introduction*. According to the *Sihityadarpanam* it is a division of the *Kathā Kāvya*—कथांशानां व्यवच्छे द आशास इति  
स्थिते । For an opposite opinion *vide* *Introduction*. There is good ground for believing that the true reading in the *Kārikā* above quoted is *uchchhvasa* though the annotator Rama Charana is silent on the point. *Vide* Dr. Peterson's introduction to the *Kādamvarī*. The true explanation of the difficulty is of course to be sought in the fact that there is no rigid line of demarcation between the *Kathā* and the *Akhyāyikā*, and that most probably they are, as our author holds in his

परिवर्तनता । भूमि । भास्यति ; भस्यति भसति । लुडि अभसत् and अभसीत् to the exclusion of the form अभासीत् । लिटि वभास ; भैमतुः, वभमतुः ।

कीऽपि । What is the meaning of अपि here ?

P 2. त्रुधा । Fem., instrumental case. त्रुञ्चते: क्षिपि । लुडि अत्रुधत् । What is the distinction between हुतु and करण ? Of what is this an instance ?

त्रुषा, derived in the same way as त्रुधा । हृष्ट त्रष्टति : लुडि अत्रष्टत् and अत्रुचन् ।

क्षिप्तन् । There is also a root क्षिप् of the की class । लुडि अक्षिप्तन् and अक्षिप्तीत् ।

अक्षेषार्हः । कंशन् तीति कंशार्हलया न भवतीति । पचावचि अर्ह । The root is of the भू class and yields the forms आनर्ह and आहीत् in लिट् and लुड् respectively. फिचि लुडि आविहत् ।

क्रचित् । क - किम् । अति । \* किमीत् = मस्यन्नात् किमी-इस्यात् । But how do you get that peculiar form ? ) \* क्राति \* - किमः क्रार्हशः स्याद्दति । पर्वे कुव ।

कृपाभास, कृपस्याभासमन्मिन् । अस्यासः - neighbourhood from वृ अस् which is of the दिव् class and yields the form आस्यत् in लुड् ।

अष्टवर्षदेशीय । अष्टी वर्षाणि आप्य भूतः अष्टवर्षः । \*चित्तवति नित्यमिति प्रत्ययस्य लुक् । वर्षश्चान्ताहिर्गीः प्रत्ययस्य नित्यं लुक्स्याद्वैतने प्रत्ययार्थे । The affixes ख and ठज् are omitted when they are added to a word - - - - -

animate body. But for this rule, we might have obtained the form अष्टवार्षिक or अष्टवर्षीयः । \*तद्वितार्थीतरपदे समाहारे चेति सह्यावाचकेन समाप्तः । Mind देशीय (देशीयर्) here, is an affix. This points out how a language passes from one stage to another । ॥ ईषद्वसमाप्ता कल्पच्च देश्वरदेशीयरः ॥

वासगङ्गद् । वासेन गङ्गदं यथा ख्यातया, if you take गङ्गद as an adjective, deriving it of course from the noun गङ्गदम्, by the affix अच् (\* अर्ग् आदित्यात् अच्) just as the adjective पाप is derived from the noun पाप । It is impossible for inferior intellects to understand how गङ्गद can be explained as वैस्तव्यम् and at the same time used as an adverb in the analysis of the compound. वासेन गङ्गदं यत् तत् यथात्यात्तद्विति would be the only way of expounding the compound if गङ्गदम् is taken as a noun as it undoubtedly is in Visvanātha's *Kārikā* मदमङ्गद पौऽदर्शविव्यं गङ्गदं विदुः ।

साहाय्यकम् । साहाय्यकम् would be a far better reading, though it is only fair to add, that साहाय्यकम् repeatedly occurs in the edition of 1848. सहाय्य भावः साहाय्य तद्व । साहाय्यकम् means the same thing ; in that case \*सहायाद्विति वैकल्पिकी वुज्, the alternative form being साहाय्यम् ।

निकली । हज्जः । निकलः स्यविरः समाविल्यमरः ।

एकशरणभूतः । एकं शरणं तर्दव भूतः ॥ पूर्वकाखैकृसर्वजरत्युराण-नव-केवलाः समानाधिकरणेनेति एकं शब्देन समासस्तः सुप्तुपेति ।

उद्धर्तुमलम् । \*पर्याप्तिवचनवलमर्थेषु तुमुन्निति तुमुन् । अलम् is

अभैत्य । Here there are two affixes अभि and आ । Without the आ we would get the form अभैत्य ।

ब्रतत्या लतया । वह्नी तु ब्रतती लतत्यमरः ।

उत्तार्थं—उत् + तृ + शिच् + ल्यप् । (What will be the form without the शिच् ? ) । तृष्णातीर्लाट् तर्तति ; लिर्टि ततार, तिरतुः ; लुडि

अतारीत् ।

**P 3.** वंशनालीमुखोऽतृताभिः । Explain मुख as उपाय, expounding the compound thus : वंशस्य नाली संव मुखं तेन उत्तृताभिः ।

अद्विः, fem. always in the plural.

पञ्चष्वैः पञ्च पट् वा परिमाणं श्यामां तानि तैः । \* वह्नीह्नौ मंख्यै श्ये उत्तवह्गणादिति डच् । By virtue of the ड, the final vowel with the succeeding letter is turned off.

शरचेपीक्षितम् । चेपः क्षेपणम् । शरस्य क्षेपी यत्र तद्यथा स्यात्तथा उक्षितः, शरचेपः being—the range of an arrow. Pandit Vidyāratna's mode of expounding is not good, though it certainly possesses the recommendation of simplicity. ✓ चिप् belongs to the तुद् class yielding the form अच्चै-स्तीत् and अच्चिप् in लुड् । The root in उक्षित् is श्य which is of the भ् class and yields, the form अश्यिश्यत् in लुड् । (What will be the form in आक्षनेपद् ? )

लिक्चचवृच् । the Artocarpus lacucha.

पातितः is from पाति, the causative form of पत् which yields the form अपसत् in लुड्, the causative yielding अपीपत् ।

प्रत्यानीतप्राणवृत्तिम्—प्राणानां वृत्तिः । प्रत्यानीता सा यस्य तम् । The

root नी yields निनाय and निन्दे in लिट् and अनैवीत् and अनेष्ट in लुड्। प्राण is from √ अन् ( करण वाचे घञ् ) which is of the यञ् group : अनिति, आनीत्। (What will be the feminine of the word derived from this root by the addition of शत् ?) In वृत्तिस्, the root is वृत् which is of the आत्मने पद (वर्त्तते, वृत्ते), but which yields a परस्मैपद लुड् form (अवृत्तत्, अवृत्तिस्ट )। Can the same root be used in the परस्मैपद in any other tense ?

तरुतत्त्वनिधम् । सद गती । \* सदेरप्रतीति षलं । सोदति, लुडि असदत् ।

जरत्तम् = वृद्धम् ; decrepit, already worn out.\* जीर्यतेरत्तिति जरन्। Mind here you get अत्तन् and not शत् । अतीतकालार्थकीज्यं प्रत्ययः । In the feminine, you get जरती and not जीर्यन् which is yielded by the feminine of जीर्यन् । जीर्यति । जजार ; जेरतुः जजरतुः । कर्त्तरि जीर्णः ।

आपत् । \* सम्पदादिभ्यो भाषि क्रिपि ; lit = what falls or happens ; cf *calamity*.

आपत्ता, derived in the कर्त्तृवाच्य, not in the कर्म । \* गत्यर्थ-कर्मकेत्यादिना कर्त्तरि ज्ञः । पदड् गतौ । पद्यते, पेदे । लुडि अपादि ।

विदर्भीनाम विदर्भ इति स्थातः—The modern Berars. नाम signifies celebrity ; नाम प्राकाश्य सम्भाव्य क्रीधीपदम् तु तन इत्यमरः ।

जनपदः, lit. where men dwell, the seat of men. पद is of the neuter gender meaning स्थान । पदं व्यवसितदाण्ण स्थान-ज्ञाणाद्यप्रियस्तुविव्यमरः । जनानां पदमिति । There is a rule \* प्रतिलिपिः व्यवसितदाण्णः according to which a compound

( of the इन्द्र or the तत्पुरुष class ) takes the gender of its final element. It being so, how do you get जनपदः in the masculine ? The explanation is found in this rule of the लिङ्गानुशासनप्रक्रिया—\*नादापजनीपपदानि व्रणाङ्गपदानि ।

भीजवंशभूषणम्, an instance of रूपकालङ्घारः । For the importance of this epithet from the critical point of view vide introduction. In भूषणम् you get ल्युट् (in the करणवाच) and not ल्युः ।

अश्ववतार इव धर्मस्य, an instance not of उपमा but of उत्प्रेक्षा, अंशनवतारः अंशवतारः । ० हतीया तत्क्रतार्थेन गुणवचनेनि समाप्तः । But a question may arise-- Is अंशेन a गुणवचन here ? This objection is vital ; for if it be well-founded, we will have to take shelter in षष्ठी समाप्तः-- The objection is met in this way : गुणाव धर्मसावस as appears from the example given under the rule : शङ्कुलया खण्डः शङ्कुल खण्डः ; अव खण्डश्वर्द्धम् क्रियापरवैऽपि नोदाहरणासङ्गतिः ।

अतिमत्त्वः । अति अतिशयितं सत्त्वं यस्य सः । The word सत्त्व is employed to mean a great many things among which are spirituality, strength, staidness, and creature. The second meaning is here taken as the plainest. If you take the last meaning then, of course, the mode of expounding would be सत्त्वमतिकालः—अतिमानुषः or सर्वात्मायिगुणसम्पन्नः । \* अत्यादयः क्रान्तादयोऽहितीयर्थति समाप्तः ।

विनीतः—modest and not educated which meaning it very often has. Not so, however, Kámandaka : नयस्य

विनयीमूलं विनयः शास्त्रनिश्चयः । विनयीहौन्दियजयस्तद्युक्तः शास्त्रस्त्वच्छति ।

According to him विनीतः - जिंतन्दियः । This interpretation is perhaps the correct one.

विनीता - *educator*, or rather *corrector*.

प्रजानाम् । \* उपसर्गेच संज्ञायामिति डः । \* कर्तृकर्मणीः क्रतीति कर्मणि षष्ठी ।

रज्जितस्थ्यः । रज्जिती भृत्यो वेन सः । रज्जितः ~ रज्ज + ग्नित् + क्, To signify *chase*, we get the form रज्यति । What will be the form of the original root ( which is of the दिव् class ; रज्यति, रज्यते, अरज्योत्, अरक्त ; ररज्ज, ररज्जे, ररज्ज ) in लिट् अनुम् ? एव - भृ + क्यप् । \* भृतीसंज्ञायामिति । विभर्ति ; विभरामाम्, etc. and वभार ।

उदयीमूर्तिरङ्गिभ्याम्, मूर्तिरङ्गिभ्याम् ( प्रक्ल्यादिभ्यौपसङ्गानमिति वतीया ) उदय उद्गतः । दीर्घकाशी महायुद्धिष्ठ । This is evidently the meaning. Pandit Vidyāratna ( what a sad thing it is that we have to mention his name as the author of such an absurdity !) takes मूर्तिरङ्गिभ्याम् with उत्थानशीलः and explains thus मूर्तिरङ्गिश्च ते ताभ्यामुश्यानशीलः । यादृशी आकृति वृद्धिय ताडशी, तदनुसारिण उद्गतिशाली । It were something if he could catch the real meaning of उत्थानशीलः, for the construction which he follows is rendered doubly absurd by the false meaning which he ascribes to that word.

P 4. उत्थानशीलः--उत्थानसुश्यमस्तच्छीलं यस्य पौरुषस्त्वभावः ।

Kámandaka : नयविक्रमसम्पन्नः सूत्यानश्चिन्दियमिति । उत्थान is opposed to *stagnation* and means *enterprise*.

शास्त्रप्रमाणकः । शास्त्रं प्रमाणयतैति । प्रमाणि is a नामधातु derived from प्रमाण under the rule तत्करीति तदाचष्ट इति । प्रमाणं करीति प्रमाणयति । वह्नीहि may yield the same form ; but the derivation here given has the recommendation of being in strict conformity with Sanskrit idiom, प्रमाणयति being = अनुवर्त्तते । Do not derive प्रमाणक from the root मन् or मान् with the affix णक्, for in that case you will get the dental न.

शक्यभव्यकल्पारम्भी । शक्यः साध्यः । भव्यः कल्पाणकरः । शक्यशास्त्रै भव्यर्थेति शक्यभव्यः । दर्यात्मवर्गप्रणयोरिकम् विश्वव्यत्वविवक्षया विश्वप्रण- समामः । शक्यभव्यः कल्पः आरम्भः (undertaking or project) तमारभतइति । नहि अशक्यसम्पाद वक्तुनि मनी निदधाति, नापि शक्य- सम्पादमेवावलोक्य उदकांभ्यतया तत्र सहसा प्रवर्त्तते परन्तु मम्भक् विमुग्य शक्ये कल्पानकरं कर्मणि प्रवर्त्ततइति भावः । In an old *tika* recently Edited by Babu Bhupan Chandra Basaka the passage is explained as शक्य भव्यश कल्पारम्भ मन्त्त्वैः । The commentator शिवराम there quotes the following in support of his explanation शक्यं तु सुकरं कर्म भव्यं तु जनलालितम् । कल्पो यक्तः न भद्रेन सद्वैष समाचरेदिति दिवाकरः । To say the least, the passage is suspicious. कल्प, according to this, is an enterprise sure to be successful. (What is the meaning of the कल्पप्रव्यय in शक्य and भव्य ? Account for मन् in आरम्भी ? In what वाच्य do you get भव्य ? Quot-

the rules bearing upon the points. ) भवः - *beneficial* and not *possible* ; as a noun, it is of the neuter gender and means *welfare* भावकं भविकं भवनियमरः । भवनियत्वादिना कर्त्तरि निपातः । कन्यः क्लृप्तसमर्थ इत्यमात् लिति कर्मणप् । कल्पते वकृपे । चक्रपिण्डे, चक्रपूर्णे । लुडि अकृपत् ( this is very peculiar the original root being आवनेपदी ; उविधानमासर्थात् ) and अकल्पित अकृप । In लट् कन्यायते कन्यस्यते and कन्यस्यति । शक्षाती लुडि पद चतुष्टयं भवति अशक्त, अशक्तीत्, अशक्तीत्, अशक्तीत् । The *Shiddhantakaumudi* notices only one form अशक्त in the क्लृप्ति chapter. रभधातुरात्मनेपदी । रभते, निटि रिभे लुडि अरथ । The desiderative form ( सनि ) is रिभते ।

सभावयिता बुद्धान् । ज्ञानिजनार्जनपरायणः ॥ सभावयिता बहुमानपिता । न लीकावर्यत्वादिना षष्ठी प्रतिषेधः । अत सभावयिता सभावनशीलः । ततएव तत्त्वः शीलार्थकदमतएव षष्ठीप्रतिषेधः । Of the many rules that are not regarded in practice this is one ; the law being almost always accommodated to the practice and not the practice to the law. In what बाच्य is बुद्धान् derived ? बुद्ध here is not a Buddhist minister but a wise man. We find the Brahminic faith all through the book. For possible allusions to the Buddhists see Viharabhadra's address. बुद्ध is of the दिव् class बुद्धते । अबीधि and अबुद्ध न लुडि । भीख्यते in लट् ।

प्रभावयिता सेवकान्—तेषां प्रभुलं विधाताऽतिभृत्यवस्तु इत्यर्थः । मेवते । लुडि असेविष्ट । लिटि सिषेवे ।

उद्भावयिता बन्धून् । प्रभावयिता, उद्भावयिता and सभावयिता are

all derived from the causal form of the root भू । अभातीति बन्धुः । लोटि मध्यमपुरषैकवचने बधान, लुडि अभान् त्वीत् । यक्ति बध्यते ।

चम्भावयिता शबून् । निपूर्वात् अच्चते, क्षिपि व्यक् । (Give the forms that the same root with the same affix will yield with the prefixes सह, सम् and तिरस्) । The knockerdowm or hammer of his enemies. शातयतीति शबून् ।

असम्बद्ध प्रलापेवदत्कर्णः । असम्बद्धा अस्योन्यसम्बन्धविधारः प्रलापालवाक्तावधानः । In order to avoid the pleonasm involved in असम्बद्ध, one commentator explains प्रलापाः as = कथनाति, expounding the *samasya* thus : असम्बद्धानां प्रलापामेष, being evidently blind to the fresh and greater difficulty which this wilful interpretation causes : कथं कथनेषु कर्णदानं सम्भवति । In order to answer this, he will have to give a concrete meaning to कथन । If there is any pleonasm, it certainly exists in the imagination of the annotator. Even if there existed a pleonasm, it could be easily explained away as अतिशयदीतक ।

अत्रिवृष्टी गुणेषु । Is it impossible to take the abstract meaning instead of taking गुणेषु as – गुणवत्सु ? The translation will show that it is not impossible to adhere to the abstract meaning. गुणिष्मान्ती न कदापि गुणार्जनविरतः । But the other meaning is not bad. In that case गुणशब्दस्य गुणवतिलक्षणा, सदैव गुणिजनपूजनरतिःति भावः ।

‘ this ‘a case of पर्युदासता or प्रसज्य प्रतिविधः ? गुणेषु विषये  
समै ।

अतिनदीणः कलाम् । वृत्यगौतादिषु कुशलतमः । मिनदीर्घां स्नातेः  
कांश्ले \* इति नदौश्लात् स्नाधाती डें षवम् । There is an  
alternative form नदीस्नातः । नदीणः originally, must have  
meant one who could ford, swim across or bathe in a  
river, thence, it has been appropriated to the meaning  
*expert, dexterate*. नदीस्नातः is the only form for a bather in  
a river.

नेदिष्टी धर्मार्थसंहितासु lit. — standing in close proximity to  
codes of (धर्म and अर्थ) piety and economy । नेदिष्टः = अन्तिक +  
इष्ट । \* अन्तिकवादयैनेदसाधाविति ।

स्वन्दे इपि सुकृते सुतरां प्रत्युपकर्त्ता । किमुत गरीयसीत्यपेः सार्थ-  
कत्वम् । Instead of taking सुकृतम् in the sense of पुण्यम्, take  
it rather in the sense of श्रीभनं कृतं कर्म । There is some  
difference between पुण्य and सत्कार्य । सुकृतं has been trans-  
lated as *turn* or service, and that meaning is supported  
by the प्रति in प्रत्युपकर्त्ता । अनीयस्युपकारेऽपि भूरिदाता । सुकृतइत्यब  
भावे उमी । सुतरां । The Bengali use is quite different from  
the classical. It = *better, splendidly* and is an indeclinable  
derived from सु with the affix चतरां \* किमेत्तिडित्यादिना ।

प्रत्यवेचिता ईच्च, ईच्चते लुडि ऐच्चिष । लिटि ईच्चाच्चके ।

P 5. यवेन । \* प्रकृत्यादिभ्यश्चीपसङ्गानभिति दृतीया । यत् + न =  
यव । यजयाच यतविच्छ्रप्त्यरचोनडिति नड् । यतते । लुडि अयतिष्ठ ।  
लिटि येते ।

उक्षाहयिता कृतकर्मणाम् । सुसमाचरितम् कृत्यानासुत्युहवङ्कः ।  
(पाठेषूक्षमहते युवा) उत्पूर्वात् सहर्तर्णिचि । अथवा उत्समाहवतः  
करीतीति शिचि नामधातुः । मर्तोर्लुक् । But this is not good. लुडि  
असहिष्ट । लिटि सेहे निष्ठायां सोङ् ।

सद्यः प्रतिकर्त्ता देवमानुषीणामापदाम् । देवादागता (हुताश्नादिभ्यो)  
या आपदास्तादैःः । मानुषादागता आयुक्तादिक्रिता या आपदास्तामानुषः ।  
दैव्यय ता मानुष्यय तासाम् । इत्योन्मिश्रणार्थरिकम् विश्वस्तविवचया  
कर्मधारयः । अतएव नियाः पुंवत् कर्मधारयजातीयदेशीयवित्यनेन  
पुंवदभावः । सद्यः कालात्ययाहृते प्रतिकर्त्ता तत्क्षणनिवारक इत्यर्थः ।  
समानेऽहनीति सद्यः । २ सद्यः परत्परारीत्यादिना निपातः । \* मनी-  
जातावज्यतांप्रकर्त्तति मनुष्यश्वर्द्देषुक् ।

याङ्गुर्णीपर्यीगनिपुणः ॥ पृथग्णाः सम्यादयः तप्तव षड् लक्षम् ।  
तस्यीपर्यागः प्रयीगस्तव निपुणः । \* सप्तमी ग्रीणडादिभिरिति सप्तमीतत्पृष्ठः  
सप्तिनीवियही यानमासनं दैधमाथय इति षड् गुणः । चातुर्वर्णर्थादि-  
पाठात् स्वार्थं वज्र् । उपयुड्के । ३ प्रोपाम्यां युर्जर यज्ञपावेष्यत्याक  
नेपदम् ।

मनुमार्गेण प्रणेता चातुर्वर्णस्य । मनीः मनु पणीतो मार्गस्तेन । चातु-  
र्वर्णस्य ब्राह्मणप्रमुखाणां चतुर्णां वरणीनां प्रणेता शासिता । न कदाचिपि  
स्तीयप्रजासु स्वस्तवर्णीचिताचारम्भानं सहमानः । चतुर्वर्णाएव चातुर्वर्णस्यम् ।  
चातुर्वर्णस्यादिवात् स्वार्थं वज्र् ।

पृथग्नीकः पृथ्यः पवित्रः कलङ्कन्शशृण्वः श्रीको यज्ञो यस्य सः ।  
श्रीकर्ते । अश्रीकिष्ट । पृथ्यं यशस्विच श्रीक इत्यमरः ।

पुण्यैः कर्मभिः । द्वेत्वर्थं तृतीया । शस्तद्वाय तिषु द्वये पापं पृथ्यं  
सुखादिचेत्यमरवचनाविलिङ्गत्वम् । The अलङ्कार in this line is  
अनुप्राप्त ।

प्राण् । प्र + अन् + ल्यप् । अन् belongs to the अद् class and the जन् group. अनिति, आनीत् । शृं fem. अनती ।

पुरुषायुषम् । पुरुषस्यायुरिति वाक्ये इच्चतुरितादिना निपातितः । \* कालाध्वनीरख्यतसंश्रीग इति दितीया । पुरि वृद्धाङ्गुष्ठप्रमाणे दर्श श्रृंते इति पुरुषः । शतायुर्वै पुरुषः ।

अपुरुषेन प्रजानामगच्छतामर्ग्ये । तत्प्रजानां पुरुषाभावाद्वै वर्वं स्तेभे । पुरुषस्याभावोऽपुरुषः (अच्यौंभावः) तेन हंतुना । \* वृत्तौया सप्तर्षीव्यहृत्य मिति वृत्तौया विभक्तिः । अगच्छत कर्मकर्त्तरि ।

P 6. तदायति रवनि मध्यतिठत् । तत्पूर्वीभुवनं शशास । आयति शब्द उत्तरकार्याभिहितः, तदर्थस्य वाधे उत्तरकालागामिनि लक्षणा । There is another interpretation: अयवा आयतिः प्रभावः, तथे वायतिश्चर्यं ति वाक्ये ततुल्यप्रभावद्वत्प्रयः । आयतिस्तु स्त्रियां देव्यं प्रभावागामिकालयीरिति मेदिनी । प्रभाव, I believe, never means प्रभवः origin. पर्वोऽयन्तुभूषणाख्यायां टौकायां समाश्रितोऽपि हय एव । अर्वानम्—अपिश्चौड् स्यासामधिकरणस्य कर्मसंज्ञा भवतीति । स्थाधाती लुङ्क अस्यात् । In the causative स्यापयति, अतिष्ठिपत् ।

देवाद्वैण्डनीत्यां नाथादती भूत् विर्धिवशात् नौतिशास्त्रे लक्षणसामादरी-जायत । दण्डनीत्यां विषयं । आदतः = आ + द + तः कर्त्तरि (अकर्मकत्वविवक्षया) । This derivation is adopted by Mallinatha in his *Sanjibani*. यदा नपुंसकेभावित इति आदतम् । तदिद्यतेऽस्ते ति \* अर्गं आदिवादचि आदतः । यदा कर्त्तरि कर्मीपचारः । आदतौ सादरार्चितीवितप्रसरः । आदतः = not honoured, but honouring, ardent.

पितुरस्य बहुमतः । It is a treat to see what idle ingenuity has been wasted on this ————— ८८

पितुः सकाशाद् वहुमानं लभमानः सन् स्थितः, highly esteemed by his father. वहुमतद्वयत् मतिवृद्धीयादिना वर्तमानेकः । पितुरित्यवक्त्वा च वर्तमाने इति षष्ठी । Here rises a dispute ; the father is gone, how can वहुमतः be possibly derived in the present tense ? And if it is not the present tense the instrumental case पिता would be inevitable. So some would take पितुः with मन्त्रिवृद्धः । This is sadly bad. The connection of पितुः with वहुमतः is so close and evident that it cannot be denied without involving an absurdity. अतिरिति शब्दोऽवायाहार्यं लतश धातुमस्त्वं प्रत्यया इत्यनेन संकलनवदातम् । पितुरित्यवहुमतमानः स्थितः cf. गच्छन् ददर्श । That the meaning here held is true is quite evident from the fact that Dandī does not write पितुवहुमतः । \* क्रीनच पूजायामिति समाप्तप्रतिरित्यः ।

प्रगल्भवाक् प्रगल्भा प्रतिभाविता वाक् यस्म मः वाचीयुक्तिपटः । प्रगल्भः प्रतिभावित इत्यमरः । It is very frequently used however to signify bold or plain-spoken even to immodesty. In that case, of course it will be of bold address, not knowing how to mince matters. But this is not the meaning here.

आमसम्पत् । श्रीर्याजनकुलधर्मसमूहः । ॥ सम्पदादिर्धार्थाभावे किप् ।

अभिजनात्प्रस्तुति—to be taken not with the verb, but with the subject आमसम्पत्, अभिजन or good extraction being by far the highest advantage contributing to social prestige. अभिजनादिरात्मसम्पत् । अभिजनः प्रश्नां कुलम्, hence per-

haps प्रशस्तान्वये अन्यपरियहः । It cannot be = जननम् । गीव वाभिजनः कुलभियमरः । The अप् is in the अपादानवाच्य and not in the भाव । अभिजायते अस्मादिति । अभिजनीन् means *kulīna* or one sprung from a high family. अपादाने पञ्चमीति सूर्य कार्त्तिकाः प्रभतीति भाव्य प्रथीगात् प्रभतीतीर्गे पञ्चमी । जायर्तते । जर्जे । अजनि, अजनिट । अवभवति पूर्ये लयि । स्यादवभवान् पूर्ये विषु तदभवानपि ।

\* इतरंभीऽपि दृश्यन्दृति वल् ।

चिदे पु कात्रविस्तरेषु प्राप्रविस्तारा वह्नमत्कात्यात्यनेन लभ-स्फूर्तिः । विस्तारः = वि + स्त् । घञ् । विस्तरः is obtained from the same root with the affix अप् । This root takes घञ् after it to signify expanse, but not that of a sound or word.\* प्रथन् वाव शब्दे ( वौ + अशब्दे ) । कात्र॑ is a tissue of words, so घञ् is barred out. ( How do you get विस्तरः ? )

इतरंभः प्रतिविश्यते । The ablative is perhaps to be explained by the rule पञ्चमी विभक्तेः । इतरंभः, I should think = इतरजनवदिभ्यः (by लक्षणाः प्रतिविश्यते—कर्त्तव्यकर्त्तरिप्रयोगः । शिनष्टि । अशिष्टत् ।

तथाऽप्यसी &c. to वृद्धिः । पयने, अपार्दि । संखारम् - सम् + क्त + घञ् । \* सम्पर्यदेभ्यः करीतौ भूषणं समवायच does not account for the सुट् here, because the meaning is neither भूषण nor समवाय । So the vrittikara says : सम्पूर्जस्य क्वचिदभूषणेऽपि सुट् । संखतम्भव्या इतिज्ञापकात् ।

हेमज्ञातिः हेमज्ञात्युभितिं वस्तु ।

आतिभाति । लिटि वभो । लुड्डि अभामीत् ( What will be the form in लङ—अन ? )

बुद्धिहीनी हि &c. अत भूम्भूद्वद्य तृपाथे नियन्तणे प्रपरार्थस्य पर्वत-  
रूपस्य व्यञ्जनावृत्या भानम् । अत व्यङ्गीपमा । Though the sense  
of भूम्भूत् is restricted to *king*, here there is an echo of the  
other meaning ( of course, by virtue of the epithets  
that follow ) *mountain*, which is again a type of stupidity,  
the word पर्वत्, in fact meaning both a mountain and a  
stupid fellow ( of intellect impenetrable as granite ).  
भूवं विभर्तीति भूम्भूपी गिरिथ । अथुन्तिमङ्गपदस्य उच्चः  
स्थितय । परैः शतुभिरात्मे तरेय । अथ्यारुहामाणं पड्गा साक्ष्य साण-  
मभिभूयमानञ्च आत्मानं स्वं न चेतयत जानाति । विचारविधुरतयाऽन्तमसे  
वर्तमानः स्वसाम्यमशर्येऽपि कार्यपरिच्छदं न वर्तीति भावः । उक्तित  
उत्पूर्वाक्षयते: कर्त्तरि कोः । श्यर्ति । गिराय ( what will be the  
form in अतुम् ? ) लुडि अग्निथित् ; also आत्मनेपदी । चतयते ।  
चुरादि । लुडि अचौचितत । आरुहामाणम् रीहर्ति । अक्षत् । रुदः ।  
सनि रुक्षति । (What will be the causal forms ? ) .

P 7. न च शकः &c. to वर्तितुम् । उद्देश्यं तदुपायत्र परिच्छय  
कार्येषु न वर्तितुं पारयति । साभ्यमित्यहोर्यं लत्य प्रत्ययः । माधवमित्यव  
करणवाच्ये ल्युद् । वर्तितुमित्यव \* शकधृष्टियादिना तुमन् । In the  
*tika* recently edited by Babu Bhupan Chandra Basak, a  
very ingenious, and certainly plausible interpretation is  
given. मात्रं विपक्षभूतम् । साधनं महायमतम् । This is any how  
the technical meaning in political treatises. अस्ति भित्रौयति  
मिवस्मामिदीयतीयर्थः । शकृशक्तौ । अशक्तृ । ( सिङ्गालकामुदी )

स्वैः - स्वकीयैः, better = ज्ञातिभिः (kinsmen). स्वी (ज्ञातावादनि)  
स्वं ( विवाक्षीये ) स्वी (स्त्रियां धने, इत्यमरः ) .

प्रतिहन्यमानः । प्रतिपूर्वाङ्गनः कर्मणि शानच् । लङि अहन्, लुङि  
अवधीत् ।

प्रजानां । प्रपूर्वकं भू धातु योगे पष्ठी नतु सम्बन्धे । प्रभादियोगे षष्ठ्यपि  
साधुरिति । तस्य तस्मै वा प्रभवति स एषां यामणीरिति निर्देशात् ।  
It is most probably to be taken with प्रभवति and not योगचेमा-  
राधनाय । योगचेम् here most probably pertains not to  
the subjects, but to the king ; cf. प्रभवति कन्यकाजनस्य पिता  
( मालतीमाधवे ) ।

योगचेमाराधनाय । योगीऽलञ्चप्रापणं चेमं लञ्चस्य रक्षणं तयो-  
राराधनं तस्मै । नहि अवधीरितस्य नृपतेः प्रजा आज्ञानवर्त्तिन्योभवन्ति  
अतएव न योगीनापि चेम सुपनमर्ति तस्य त्वर्यः । अलञ्चप्रापणं योगः चेमं  
लञ्चस्य रक्षणम् ।

यत्किञ्चनवादित्यः = saying any thing that they like.  
यथाकथच्चिदर्तिन्यः = behaving or conducting themselves  
as they like. सुप्सुपेति समासः । अनियन्त्रितजिह्वाः अनियन्त्रि-  
चरिताश्च ।

सर्वाःस्थितीः सङ्करेयुः । कामभाषिणः कामचारिणशजनाः भे समाज-  
प्राणभूता इत्यमाचरितव्यमित्यनेतिरूपा मर्यादा उत्तरङ्ग वर्तमानाः सहान्त-  
समाज विष्ववं घटयेयुरिति भावः । सङ्करेयुः आकृत्याकृत्युः । कृशविचेपे ।  
किरति । अकारीत् अकारिष्टाम् अकारिष्यः । चकार, चकरतुः  
In the passive स्थितिः सङ्कीर्णरन् ( what will be the con-  
comitant changes in the other parts of the sentence ? )

निर्मर्यादः मर्यादाभ्यः निष्काल्तः । \* निरादयः क्रान्ताद्यर्थे पञ्चम्येति  
पञ्चमौ समासः ।

योको लीकादितीऽसुतश्च । अनुप्रासालङ्कारः ( of what type ? )

एकव लोकशब्दी जनार्थकः, अपरव भुवनार्थकः । लौकिकु भुवने जने ।

इदम् + तस् = इतः । अदस् + तस् = असुतः । पञ्चम्यां तसिः ।

भंश्येत् । भन्यु अधःपतने इचमात् णिचि भश्यति । तती विधि-  
लिङ् । भश्यति, लुङि अभश्यत्, अभंश्येत् । The *Siddhanta Kau-  
mudi* notices only one form अभश्यत् । निष्ठि वभंश् (what will  
be the form in अतस् ?) In the causative you will get  
अवभंश्यत् in लुङ् ।

आगम &c. to याचा । वेदोपदिष्टमाचरम् जनेसु निविपत्तिः  
संसारगति भवति । याचा याद्यापनेगताविष्यमरः । आगम एवदीपमन  
द्वष्टसेन । (Why not आगमादीप इव ?) This is an instance  
not of उपसा but of रूपकानङ्कारः । अर्थ प्रदर्शकत्वमत्र इयोः  
साधर्म्यम् । दीपयतीति दीपः । दीप्यते । दिदीपि । अदीपिष्ट । (What  
will be the form in यङ् ?) इग् धार्तोलुङि अद्राक्षीत् and अदर्शत् ।  
खल् याक्यानङ्कारे । निष्ठवाक्यानङ्कारं जिज्ञामानुनये खव्यिष्यमरः ।  
सुखेन प्रक्षादिवात् त्रृतीया । ( Account for the instrumental  
case in अभवना ) वृन् —वर्तते, ववृते । अवृत्तत्, अवर्तिष्ट । (What will  
be the forms in लुङ् and सन् ?)

दित्र्यं &c. व्यवहित = occult, shrouded in obscurity.  
विप्रक्षष्ट = remote. चर्मचक्षुहि वर्तमान परःस्थमिवार्थः सन्दधाति, शाम्भः  
नाम तु चक्र देशकालनियन्त्रणमुलङ्ग वर्तते । अतएव अधिकारुद्धर्वेणिष्ट  
रूपकार्योङ्कारः । अव शाम्भः चर्मचक्षुपीवैशिष्ट्यवदप्रतिहतवृत्तित्वात् ।  
विप्रक्षष्टः—क्षष विनाखने । क्षर्वति (तदादि क्षर्वति, क्षर्वते) । अक्राक्षीत्  
अक्रार्वत् अक्रवत् । In the आवनेपद अक्षष अक्राक्षाताम् अक्रार्वत  
इच्छादि ।

P 8. तेन हीनः &c. असामर्थ्यात् । लौचनयोः—भावे उमी । (What

elastic interpretation is to be given to the rule यस्य च भावेन-  
भावलक्षणम् in order to include such cases as these ?) आयत  
विशालयीरित्यत्र कर्मधारयः। विशालः वैः शालक्षङ्गटचौ इति शालच्  
प्रययः। एवावधारणे। जन्तु has here a tincture of contempt in  
it. It generally means a creature (not necessarily con-  
temptuously), an animal. प्राणी तु चंतर्नाजन्मी जन्तु जन्य शरीरण  
इत्यमरः। अर्थदर्शनेषु तत्त्वावधारणेषु। अर्थः = वस्तु। अर्थोऽभिधेयो  
रं वस्तु प्रयोजननिवृत्तिपृष्ठि। अर्थ is 'used very elastically as *thing*,  
अमाभाव्यात् अत्यन्तीभावसमाप्तमः। \*नायन्त्रीभावादतीऽमत्वपञ्चम्या इति  
अमभावः। शास्त्रज्ञानरहितीऽनुपहतेन्द्रियोऽप्यस्य एव अर्थनिर्णयात्  
मत्वात्।

अर्ती &c. to उत्तीर्णिति। वाज्ञा: स्वप्राणीजनवहिर्भूता दण्डनीतिर्वह-  
भूता वा या विद्यास्तासु। Shivarām quotes वैजयन्ती। अभिषङ्गस्त्वभि-  
भवं सङ्गं आक्रांशर्णनिपिर्वति। अभिषङ्ग - अभि। सन् ज + अप्। सजति,  
लुडि असाक्षीत्। उपसर्गत्सुनातीत्यादिनाष्टवम्। आगमयस्व आगमः  
क्षमायामित्यात्मनेपदम्; to signify patience or slow progress as  
from a consideration of another's weakness, to keep pace  
with; to wait for, आगमि (ग्यन्तः) becomes आत्मनेपदी। Hence  
आगमयस्व - lead gently; so to coax. Translated into ordinary  
language आगमयस्वदण्डनीतिम् - plod in politics. आवर्जित शक्ति-  
सिद्धिः = अधिगतशक्तिरधिगतसिद्धिः। शक्तिसिद्धिः, an instance of  
इदं समाप्तः; and not of तत्पुरुषः। शक्तयत्तिसः प्रभावात्माहमन्तजाः  
सिद्धीयोऽपि तिसः। Vide शक्तिसिद्धिपुष्टफलः P. 44 of the text.  
These are two technical words in Hindu politics. (What  
are the other two meanings of आवर्जन ?) शाखि = शास्त्र +

लौट् हि । शास्ति, अशात्, लुडि अशिष्यत् । उदधि मौखला यस्या स्तास् ।

\* पेषवासवाहनधिष्ठिति उदकशन्दस्य उदादिशः । तदर्थानुष्ठानिन करणे दत्तोया । काव्यादि पाठं विहाय नौतिनिहितैकमना लभ्यशक्तिवयोऽधिगत-सिद्धिच्यथ निविनोर्व्विपतिर्भव ।

स्थान एव । स्थाने । एव ० लीपः साकल्यम्यति यकारस्य लीपः । स्थाने is an indeclinable = युक्तम् । युक्ते द्वे साम्यतं स्थाने इत्यमरः ।

गूरुमिः । गौरवे वहुवचनम् ।

उपमिश्य उपपूर्वात् निपुर्व्वात् शास्यतेत्यर्थ । But take care here the verb शम् is transitive and is used for its causative form. The causative form would have exactly fitted in with the sense ; but grammatically we can not get निशम्य from the causative of शम्, because in that case we would have निशम्य ( \* ल्यपि लघुपूर्वात् ) । So शमधातुरिह श्रव-शायकः । अत एषार्थोऽन्तर्भूत इति विज्ञयः । The following bears upon the distinction between the two causative forms which शम् yields : शमोदर्शने । शास्यतिदर्शने मिन्न स्तात् । निशास्यति रूपम् । अन्यत तु प्रश्निनी निशम्य वधुः कथा । कथं तर्हि निशास्य तदत्यन्तं विस्तराङ्गदत्ती सर्वतः ? शम आलोचन ( शास्यति शास्यते ) इत्यस्य चौरागदिकस्य धातुनामनेकार्थलात् शावर्ण वृत्तिः । शास्यतिवत् । So निशास्यति = sees ; elsewhere निशम्यति ।

चित्तानुवृत्तिकृश्लः । \* सप्तमी शौर्ण्येरिति समाप्तः ।

P 9. प्रमादविक्तिः । Can you express the same sense by any तद्वित �affix or affixes ?

वहुभङ्गिविशारदः expert in *double entendres*. I am not quite sure as to whether भङ्गि can not be taken in a purely

physical sense as = antics which characterise the विदूषक ।

भड्डौ स्यात् वक्तभाषितमिति वैजयन्ती ।

पैशुन्यपग्नितः । पिशुनय भावः पैशुन्यं खलत्वं तत्र पग्नितः । खल-  
अवहारविशारदः । पिशनौ खलम् चकाविष्यमरः ।

सचिवमग्नलाद्युत्कीचहारी । This shows his vast influence.  
Even ministers tried to win his good graces, by bribing him.

परिहासयिता comic, not परिहसिता which would mean  
laughing at others , scornful.

कुमारमेवक, his *valet-de-chambre* as a prince. कुमारम् सतः  
मेवकः (not a page) कुमारावस्थायाः प्रभृति मेवकर्त्ति भृषणार्घ्यटीका ।

मकलदर्जन्तीगाम्याग्रः ॥ A professor of all types of knavery.  
इडये ति मर्ते ण उपव्यास्माटधीयते इव्याप्याम्यायः । अपादाने स्वियासुप-  
मस्यान तदनाम्ब वा डीप्रिति ख्वियासुपाश्याया उपाश्यायी ।

विसृतेः । Put a comma after this. भाजनम् has been  
translated by the scriptural word रेतः / = recipient,  
repository.

उच्चावचैः । ॥ मयूर अं मकादय इर्वनेन उदर्भ्वि च अवाचि चेति  
उच्चावचानि तेः ।

कदर्थयत्नः कुस्तितीर्थः कदर्थः कदर्थवत्तं कुर्वन्तः कदर्थयत्नः णाविष्ट-  
वहावात् नामधातौ णिचि क्षते मत्पीलुक् । It = worrying, pestering,  
befooling. ॥ कीः कत्तपुरुषेऽचीति कदादेशः । Yopadeva does  
not restrict the mutation to तत्पुरुषः । So this mode  
of expounding would be in perfect conformity with his  
grammar : कुस्तितीर्थी यस्य स कदर्थस्तं कुर्वन्तम्, You can

not get this form in बहव्रीहि according to the सिद्धान्त-कोसुदी ।

तथाहि— for instance.

प्रेत्य ( प्र + इ + ल्यप् ) = in the other world. प्रेतासुवभवान्तरे इत्यमरः । This word is an indeclinable, and has been crystallised into a separate word like असुत्र, कुत्र etc. Lit. It = स्तत्वा, or after death.

किन्तु अपरमायें । Not so in the भगवान्ना टीका which holds किन्तु to be a particle of *certainty* here. सुगड्यित्वा गिरः — tonsuring the head. \* सुगड्यित्वेत्यादिना गिर्चि सुगडीति-नामधातुः ।

दर्भरञ्जुभिः = कृष्णनिर्भिताभिः रञ्जुभिः ; अम्बीकृशं कृषीदर्भमः ।

अनश्वन्त शायनिता . Would you take अनश्वन्त् as an adverb or as an adjective?)

वहा ‘ते वस्त्रात् । नुङ्गि अभान्त् सीत् । (What will be the form in लोट् हि ) लिप् --(उभयपदी) लिप्यति नुङ्गि अलिपत । श्री ; श्रीत्, नुङ्गि अग्नयिष्ट (What will be the forms with वक् and अत् in लङ् ? )

**P 10. पापमिडनः** — violators of Scripture, according to this fanciful analysis of the word :

पापनात् चर्यीधर्मः पा शश्वं न निगद्यते ।

पर्णयन्ति तु तं यमान् पापग्नास्त्रन् कीर्त्तिः ।

Here some imagine there is most probably an allusion to the Buddhists who deny the authority of the Vedas.

पुच्चदारग्नीरजीवितात्पि । किसुतेतराणि वसूनीतप्रेः सार्थकत्वम् ।

Supply the other accusative (प्रयोज्य कर्ता) . Strict grammar requires तेन, though the प्रयोज्य कर्ता in such cases does take the accusative termination in practice.

पटुजातीयः पटुप्रकारः । ( प्रकारार्थे जातीयप्रत्ययः ) there is a difference between देश्य and जातीय । One signifies प्रकार the other प्रकारवत् ।

सगद्विग्निकार्ये । तादर्थे चतुर्थी । सगद्विषामरीचिकेत्यमरः ।

काकिणी विंशद्विराट्काः । वराट्कानां दशकद्वयं यत् सा काकिणीति भास्तुराचार्यः इति भृष्णास्त्वावां टीकायाम् ।

आपादर्थम् = आपादर्थितुं शक्ताः । सर्वत्र० शक्तिलिङ्गेतिनिङ्ग् । काषायपणः (काहन इति भाषा ) काषायपणम् विज्ञेयसामिकः काषिकः पण इति मनः ।

एकश्शरीरमावसपि एकं केवलं शरीरं यस्येति वियहे एकश्शरीरः ततोऽवधारणार्थमावीण नियमसमाप्तः सहायविरहितमिति यावत् । (Can it not be derived by the सावच् affix ?)

चक्रवर्त्तिन सार्वभोमस् । चक्रवर्ती सार्वभोमदृश्यमरः ।

एकामपि काकिणी &c. In the passive you will have एकापि काकिणी काषायपणलक्ष्मापाद्यत, सर्वश्ववीश्वाल्येरत् एकश्शरीरमावसपि taking it as an instance of नियमसमाप्तः, मर्त्यचक्रवर्तीं विधौयत यद्यम्बुद्दिष्टेन मार्गेण (जनः) चरति ।

इमान् । प्रत्यार्हन्यकर्म न तु कर्मप्रवचनीययोगे द्वितीया ।

चत्वारी &c. चत्वारी = the three vedas ; आन्वीक्षिकी = metaphysics contributing to a knowledge of one's self ; वार्ता = political economy, that part of it specially, which has to do with labourers ; दर्खनीति = polity. The following lines

from कामन्दकीय नीतिमार will, it is hoped, elucidate the passage. The second canto of the book is taken up with the division of the departments of princely learning and encomiums on दण्डनीति ।

आनीचक्कामविज्ञानं धर्मोधर्मो चर्योस्थितौ ।  
 अथर्वायोंतु वात्तायां दण्डनीता नवात्तर्वा ॥  
 आनीचक्कामविद्या सादीक्षणात् सुवद्विवदी ।  
 इच्छमाणमया तत्त्वं द्वयंशोको ग्रुदन्वात  
 क्रमजुमामनामान स्वयी वेदामयी मता ।  
 द्वर्मा नीकामवाप्नोति चर्या तिदेश्चयादिधि ॥  
 अहानि वेदायत्तारी सीमामाद्यावगिम्मरः ।  
 धर्मग्राम्य परागाद् चर्याद् मर्मस्मृते ॥  
 पागपाद्य लक्ष्मिः पर्वता वात्ता वात्तानुतीविनाम् ।  
 सम्पर्माधात्तंवामाधुर्म इत्तंसत्य सच्चिति ॥  
 दर्मा दण्ड इति ख्यातलात्म्याद्वाद्वामहोपतिः ।  
 तथ नीतिद्वाद्वानीतिर्यनाद्वानीतिर्यते ॥

आनीचक्की (from इच्छा) would be then spiritual knowledge leading us to be indifferent to pleasure and pain वात्ता relates to the tending of cattle, agriculture, and commerce. चर्यी is a very elastic term including the *vedangas*, *puranas* etc. and दण्डनीति means elements of polity. दण्डी दमः, दण्डपराश्रमो शृपतिरपि दण्डमस्यनीतिः। (Can you say why the अथर्वन् is excluded from the vedas as calculated in चर्यी ? )

अधीक्ष । (What will be the form in सत् ?) अध्यैष । अधिजगी ।

P. 11. इयमिदानीम् &c. For a splendid note on मीथ्य see

Max Muller's History of Ancient Sanskrit Literature. Only fragments of this चाणक्यनीति have survived. The following tribute is paid to the memory of the Indian Machiavelli by कामन्दक ।

एकाकी मन्त्रशक्ता यः शक्ता शक्तिधरीपमः,  
 आजहार वृचन्द्राय चन्द्रगपाय मेदिनीम् ।  
 नीतिशास्त्रास्तं धीमानर्थशास्त्रमहीदधिः  
 ससद्धर्षं नमस्त्वं विग्रगपाय विष्वसे ॥

Chanakya lived in the fourth century before Christ. The occurrence of the word इदानीम् does not necessarily argue in favour of a remote date of Dandi, because it may be taken to mean *at present* without signifying any contiguity of time. The locative termination in मोर्यार्थं has sorely troubled me and I am inclined to believe it to be an incorrect reading for मौर्यार्थम् । \* निमित्तात् कर्मयोगि (as exemplified in चर्मणि दोषपन हन्ति) does not afford any relief because the relation must be in that case one of संवीगसमवाय । The only way of getting out of the difficulty is perhaps to avoid नित्यासमासः and explain by क्रियाधाहारः ; thus मौर्यस्य चन्द्रगपस्य अर्थः प्रदोजनम् तत्र वर्जनानेन तत् साधयितुकामेनेवादि । अथवा भावे ७३१ (१) । सुरा तत्रान्वी चोरकारपत्रौ तस्या अपत्यं पुमान् मौर्यः ।

(१) Since writing the above I have been convinced that the reading is quite correct and that this is an ins

यथीक्तकर्मक्तमाः ॥ competent to perform the above mentioned wonders. तत्रैव दग्दनोयासेव ।

जरा । जृष्वयोहानो । पितात् डः । जीर्यति । जजार, जेरः जजरतुः लुडि वै कन्यिकोऽडः अजरत् अजारीत् । Decline the word वाद्यम् । \* एकाची निव्यमिति सयद् ।

अधिगंस्यते । \* गमरिट् परद्वै पदेविविनेनामनेपदे इडभावः । तत्त्वतः । वृतीया स्यानि तस्मिः ।

कालेन । I believe this is, an instance of अपवर्गं वृतीया But I am not sure if it fall under प्रक्रादिभ्ययोपसम्ब्यानम् ।

पुच्छदारमयि । कर्यात् आमा वै पुच्छनामासीति जाया चार्द्दाङ्गमिति पुच्छदारणां स्वाङ्गस्वं कल्पनीयत्वतः ॥ इन्हेः प्राणिमेनात्याङ्गानामिति समाहारदर्शनैकवज्ञावः । ६

विश्वामम् ॥ अहन्नीर्वदिति समरहर्थ्य अत् । There is a difficulty here, because अम् is neuter. But it is obviated by considering it as made transitive by this addition of the prefix वि । Cf. विश्वसर्नीय and विश्वम् । विश्वाममहर्तीति would be a तद्विति derivation and perhaps less objectionable श्वमिति अश्वसीत् । क्रत्, an indeclinable.

इयान् \* किमिद्यां वाऽप्यः इति वत्पीयः । Note here that the meaning of the affix is परिभाण (इयान् + एवं परिभाणः) ; and the affix is not सत्यप् but वत्यप् of which the व् changes into य् ।

पाकाय । \* तादर्थे न तु मर्यादा भाववचनादिति चतुर्थी । Why? tance of विषयं सप्तमी ; (having nothing to do with निव्यसमाम्) cf. चण्डकौशिके ।

गृह्यतामज्जिं तस्मिद् भार्यात्तनयविक्रयात् ।

एतावत् । \* यत्तदेतेभ्यः परिमाणे वत्पृ इति वत्पृ ।

इत्यनम् । इस्मे । रिक्षित । इत्यावर्ती । करणवाची ल्युट् ।

मानीनानपूर्वकम् = by weighing and measurement, and so, not tautological. तत्त्वावच्छेद उत्तानीमानः प्रस्तार्दिभिः क्रत इति वै जयन्ती ।

P 12. चालिताचालिते । \*क्रत नञ्च विशिष्टं नानत् इति समाप्तः ।

मुष्टि मईमुष्टि' वाभ्यनरीकृत्य । I am convinced the translation given of this passage is positively wrong. I took it to refer to the custom of taking morning meals to which frequent allusions occur in Sanscrit plays (cf the words कल्यवर्ती and प्रातराशः, also vide सूक्ष्माटिकम् )। अभ्यनरीकृता = अवर्ज्यता, without leaving out, taking into calculation. मुष्टि: a handful. Thus he is penny-wise but pound foolish, pettily guards small interests but allows himself to be fleeced thoroughly in important matters. In the commentary newly published by Babu Bhupan Chandra Vasak, मुष्टि: is explained very intelligibly as परिमाणविशेषः । But I do not exactly understand the supplementary note जनपदावच्यमीवकी मुष्टिः । यासत्य शीघ्रकीडमुष्टिः । मुष्टिमईमुष्टि-मध्यनरीकृत्य should be rendered as *straining at a handful or a half* (straining at a gnat but swallowing a camel).

Write a note on the gender of मुष्टिः ।

आयच्यजातम् । जातं समूहम् । जातं जात्योघजनम् ।

गृष्मतएत्वाम्य may be an instance of अनादर षष्ठी । But I would choose to explain this as an instance of सम्बन्धे षष्ठी— दिगुणमर्थमित्यनेन सम्बन्धः ।

अध्यक्षधूताः । अध्यक्षाश ते धूतांशेति \* पीटायुवतिसीकिष्यादिना  
कर्मधारयी न तु \* कृत्मितानि कृत्मनैरिति । (Why ?)

चत्वारिंशतं ( Account for the number here )

अन्योऽन्यं । The two rules bearing upon the reduplication  
and the absence of the omission of the विभक्तिशीप are \*  
प्रतीहारे सर्वनामी द्वैवाच्य and \* समासवच बहुलम् ।

विवदमानानां ( there is an alternative form विवदताम् ) \*  
विभाषा विप्रलापे इत्यात्मनेपदम् । विप्रलापः - विरङ्गाकिरूपं व्यक्तवाचां  
समुच्चारणम् । मनुष्यादीनां सम्भूतीज्ञारणमावे तु नियमात्मनेपदम् ।  
You do not get any alternative form to signify mere  
simultaneous articulate utterance.

प्राड्विवाकी व्यवहारद्रष्टा । द्रष्टरि व्यवहाराणां प्राड्विवाकाचदर्शका  
विव्यमरः । The first part of the word is from root प्रक्ष,  
and the second from either root वच् or विच् ।

स्नातुं भीकुञ्ज लभते । Mark the idiom.

P 13. मन्त्रम्याः ॥ व्यवहाराजीवाः, vakils according to the  
Bhushanā commentary. मिर्योऽन्योन्यं रहस्यपीत्यमरः ।

अवश्म्, an adverb. नान्तिवशी यथि॑ लह॒ यथाम्यात्तथा । वग्  
आयत्तायाऽन्व॑ति विश्वः ।

स्वैरवहारकालः स्वैर्दी निरवयही विहारस्य कालः । Analyse the  
word स्वैर्, and account for the form.

एतावान् एतन्परिमाणः । \* यत्तद्दंतभ्यः परिमाणे वतुप् ।

नाडिकाः । A *nadika* is equal to twenty four minutes.

चतुरङ्गवल्पप्रद्वंचण्प्रयासः । हस्त्यश्वरथपादातं सेनाङ्गं स्नातु चतुर्य  
मित्यमरः ।

सेनापतिसखस्य सेनापते, सखा सेनापतिसखस्य |\* राजाहः  
सखिभ्यश्च इति टच् कर्मधारयः ( what will be the feminine ? )  
and not बहुत्रीहि ।

P 14. श्रीविद्यः = क्रन्दस + अज् \* श्रीविद्यश्क्रन्दोऽवीति । There  
is an alternative form क्रान्दस । श्रीविद्यस्य भावः = श्रीवन् \* हायनात्-  
युशादिभ्योऽर्पिति ।

आरभते । निट् रिभे, लुङ्कि अरभ । (What will be the form  
in मन् ? )

त्र्यंबीयेण । त्र्यं comes from चतुर् and means a concert  
of four instruments.

मंविष्टः । मम्पुन्नात् विश्टेः कर्त्तरिकः । निर्दितः having sunk  
into asleep ; being lulled asleep । श्यामिदा श्यनं स्वापः स्वप्नः  
स्वंश इत्यपि । विश्टिः, अविचत् । ( Add the affix नि to विश्ट )

चतुर्थपञ्चमोऽकाला वनीरलान्तरंयोग्य इति दितोया । पञ्चमः = पञ्च न्  
पूर्णाद्यैऽ मयद् \* नामादसख्यादर्दक्षद् ।

शर्योत किल । श्रेते, अश्यिष्ट । यकि श्रश्यते । किल वार्तायां they say.  
अज्ञसचि दायामविह्वलमनसः अज्ञ इऽ चिन्तायासेन विह्वलं सर्वी यन्म-  
य । Mind अज्ञत् is an adverb. \* नमिकम्भीयादिना नत्  
ऽदज्ञसम्भार्तः किंयामातलर्दिक्कात् कर्त्तरिकः । ज्ञाति । लुङ्कि अज्ञसत्,  
ज्ञासीत् । आयास यम् प्रयत्ने इत्यत्याहजि । यम्भति, लुङ्कि अयम्भति,  
यासीत् ।

वराकम्य । हृषाती राक्त् ।

उपनमेत् । नम्भति । अनंसीत् । निनांसति (सनि) ननमते (यडि)  
What will be the कर्मकर्त्तरि form ? ) विधिनिनद्येण्यादिना  
अश्वेलिङ्क् ।

वणिज्या । \* दृतवणिभ्या वैति वार्तिकम् वेण वणिजः कर्मेति वणिज्या । वणिज्यमिति काशिका । माधवल् वणिज्याशब्दः स्वभावाः स्वीनिहः । भावएव चायं प्रथयो न तु कर्मणीत्याह । भाष्येतु दृतवणिभ्याच्च ति नाम्येव । ब्राह्मणादिवादाभिज्यमपीति मिद्धान्तकौ मुदीवृत्तिः ।

शकुनानि भविष्यत्त्वशर्गनिमित्तानि । शुभशंसिनिमित्त च शकु स्यान्नपुमकमिति मेदिनो । अत शुभशंदीऽशुभस्यायुपलक्षणः । Cf *augury* from *avis*, bird .

मावर्गम् — विकारि अण् ।

P 15. यज्ञानः \* स्यत्रजीर्वनिप ।

स्वर्गम् \* तवमाध्यरिति यत् । \* तदप्य प्रथीजनमित्यनेनापि मित्यति बहु बहु । Account for the इर्भादि here. Would you choose to take it as an adverb ?

दापथित्वा — अचिर्द्दो शार्दिना पक् ।

अहव्रिशम् । Account for the एकवङ्गायः ।

स्तम्भङ्गलमावमपि । For मण्डल vide Kamandaki chapter V.

दुरारक्षम् ( Is this an instance of स्वल् ? )

शास्त्रज्ञसमाज्ञातः शास्त्रज्ञव न कीर्तित इति भृगुणव्यटीकावाम् And that assuredly is the meaning. Expound the *sambh* in such a way as will yield that meaning. This is departure from the sense adopted in the translation.

अविश्वास्यता । विश्वायां विश्वासाहं स्तथा न भवतोच्चिश्वास्य त्वा भावस्त्वा । जन्मभूमि — seedplot, origin.

यावता । See the note on एतावता above.

P 16. शास्त्रेणार्थः \* गम्यमान साधनक्रियापेचत्वा करये हतीया शास्त्रेण प्रथीजनम् ।

सनन्ध्यीऽपि किसुतेतर इत्यपेः सार्थकत्वम् । \* नासिकासनयी  
तिथेटारिति ग्वः । सनन्ध्यतीति । The feminine would be सनन्ध्यी  
and not सनन्ध्या । सनश्चदेन सन्यं लक्ष्यते । Cf. वीणा श्रूयते ।

तेषैकपात्रैः । यत्तदेनियसन्ध्येऽपि प्रकालप्रसिद्धानभूतार्थसच्चब्दी  
दुपादानं नापेक्षतद्विति यदभावः । तत् requires a यत्, but the  
latter is omitted because तत् signifies प्रसिद्धि or celebrity  
and so the reader can easily gather what it refers to.

लिप्सते ३ सनि सीमत्यादिनाश्च इम् ।

अपास्य । अस्त्वं चये । अस्यति लुड़ि आल्लत् ।

अतियन्तणाम् - अतिशयितास् यन्तणामतएव प्रादिमसासः ।

इन्द्रियम् । इन्द्रस् ( - आमनः) लिङ्गमिन्द्रियम् । \* इन्द्रियमिन्द्रलिङ्गे-  
शादिना निपातितः ।

ज्ञेत्यानि । ज्ञेति । जिगाय । अज्ञैषीत् । ( What will be the  
out in सन् ? )

वाच्य । अज्ञति, अत्याक्षीत् । ( Do you ever get व्याच्य ? )  
यत्तेषैति गवनिरवः । व्यज्ञिप्तज्ञीशति कार्यका । यत् प्रकरणे  
यज्ञेष्वप्सद्यानमिति हि भाष्यम् । The Mugdhabodha is very  
clear on this point.

प्रयोज्ञः । Why not प्रयोगः ? \* एव आवश्यकद्विति कृत्वनिषेधः ।  
You can not take shelter in the rule \* प्रयोज्ञानियीज्ञी शक्यार्थः ।  
प्रयुक्ते ( why not प्रयुनक्ति ? ) प्रायुक्त ।

मन्त्रिवक्तेः कपटशीलैर्मन्त्रिभिः । \* उपमितं व्याघ्रादिभिरित्यादिना  
समासः ।

चौर्थार्जितम् चौरस्य कर्मेति \* गुणवचनब्राह्मणादिभः कर्मणि चेति  
प्रज् । तेन अर्जितम् ।

दासीटहेषु वेश्याभवनेषु । यहं यहाश्च पुं भूमि कलवेऽपि च सम्बन्धिति मेदिनी । Notice the number of यह ।

विश्वालाच and बाहुदन्तिपुत्र are two celebrated names in the political literature of the Hindus. Kamandaka alludes to both of them ; vide VIII. 28 ; and X. 17.

P 17. नन्दिदमुपपत्रं देवस्य नाच कशित् संश्यमावकाशः  
देवस्य सम्बन्धे इदमुपपत्रं मुपपत्तिमत् सन्दे हविरहितम् । यद् वा उपपत्रं  
भव्यमेव उपयाचकीभ्य सम्भानकेशाद्देते उपस्थित देवस्य—सम्बन्धे षडौ ।  
उपपत्रम्—उपर्वात् पर्यन्तः कर्त्तरि काः । But it would be perverse  
to interpret thus : देवस्य इदं वल्यमाणं सञ्चमुपपत्रं ज्ञातम् ।

बहुमार्गविकर्यात् सर्वकार्यवस्तुसम्भवेन किमनेन पथा पिच्चराति  
उतामुनेतिहपनिः न दग्धायजननेन ।

तत्त्वावाच । vide Pandit Girish Chunder Vidyáratna's note on this passage.

तत्सर्वम् । Account for the neuter gender.

माक्या माक्या तृणा । माडि लुड् । \* न माड् योरि इलडभावः  
दशमहगाणि, a myriad.

पादातम् । पद्मामतलि ये ते पदातयः—पाद + अत् । इन् \*  
अज्यतिभ्यास्याद्य चितीण् प्रतायः । \* पादस्य पदाज्ञाति गीपहतेष इति  
पादशङ्कस्य पदादेशः । तेयां सम्भः पादातम् । (पदाति + सम्भार्थं अण् ) ।  
भिक्षादिभीतिनियनेन । Decline पाद ।

समयमपि यगमहस्य भन्नानः । भुजीजनवनइत्याभनेपदम् । सहस्र  
मियत्र कालावृत्तिरत्यलसंर्योग इति द्वितीया ।

कीषः—कुमूलः a granary.

प्रस्तवते = उपदिग्वते । द्रुत् स्त्रूतौ । सौति, सवौति ( also आमनेपद )  
शस्त्रावौत् ( सनि ) नुष्टष्टति ।

चतुःपक्षानि ( प्रथमाविभक्तिः ) चलारि पञ्च वा परिमाणमेषामिति

\* वहुन्नीहो संख्ये येऽजवहगणादिति उच्च ।

अत्याल्पम् । प्रकारे गुणवचनम्येति दिभावः ।

P 18. अंसन्ते । उविधानसामर्थ्याद्विभिर्भवत् । ( What would be the regular form? )

ईहन्ते लभन्ते । ईहङ्कृते विद्यायाम् । ऐहिष्ट । ईहावके ।

किं वहना । Account for the वहतीया । What is the use of saying more? in short.

अतरङ्गभूतय आभीयय, विश्वासभाजनेय । असरःप्रतिरूपाभिः  
अप्सरमां ( always pl. ) प्रतिरूपाभिः ।

अन्तःपुरिकाभिः । अन्तःपुर वसन्ति या स्त्राभिः । आदौ कन्ततः  
स्त्रियामाप् अकारत्य इत्यत्त्वं ।

सङ्गोष्ठीतपानगीष्ठीः - सङ्गोष्ठीतस्य पानय च गीष्ठीः समाः । समज्यापरि  
ष्ठीष्ठीत्यमरः ।

पञ्चाङ्गीस्यृष्टमसिः । पञ्चानामङ्गानां समाहारः पञ्चाङ्गी तया स्पृशा भुमि-  
येन सः । स्पृशति । पञ्चर्ण । अस्यार्थात्, अस्याक्षीत्, अस्यृत् । ( Account for the ईप् in पञ्चाङ्गी? )

हितीपदेशात् हत्यर्थे पञ्चमी ।

P 19. अचितज्ञ इति । अव्यययोगे चेति प्रथमा ।

वालिश्यम् - अश्ववम् । वालिश्यस्य भाव \* इति गुणवचनव्राज्ञगणादिभः  
कर्मणि चेति अज् । शिशावज्ञे च वालिश्य इत्यमरः ।

अस्त्रिः - अनभिलिप्तिं विषयं । नीदकः शिश्वे रीचते । अकर्म-  
काद्रच्चः कर्तृरिक्तः । रीचते, रुक्षते, अरीचिष्ट, उविधानसामर्थ्यात् अरुच-  
दिल्पि । What will be the forms in सन् ?

नीदयन् - प्रेरयन् । नुदति ( also of the आत्मनेपद )

अनीक्षीत् । What will be the forms with क्त and with लृत् ता ?

अक्षिगतः - इष्टः hateful, obnoxious (an eyesore.) दितीया श्रितेत्यादिना अक्षिगत इति दितीयात्यरूपः । इष्टेत्वक्षिगत इत्यमरः ।

हास्यः = हसित् योग्यः । The root is here transitive. Account for the षड्गी in अस्य । In the लृड्, you get अहसीत्, to the exclusion of the form अहासीत् - एदित्वात् ।

जातः । लृडिं अत्रनि, अत्रनिष्ट । लिटि जज्जि ।

चिष्टानामायथापूर्वज्ञम् = अवहारवैरूप्यम् । पूर्वम्यानतिरत्निः ( न त मादृश्यं तथात्वे \* यथाऽमादृश्ये इत्यनेन अत्यथीभावममासनियेधः स्यात् ) यथा पूर्वज्ञम् । नानि यथापूर्वज्ञं यत तामासां भावः अथवा यथा पूर्वम्याभावः अयथापूर्वज्ञम् तर्हीवति आयथापूर्वज्ञम् । Pandit Vidyāratna's mode of expounding is not, I believe in strict accordance with the Siddhanta Kaumudī. न त युक्ते हि अयथापूर्वज्ञ भिष्येवम्यानात् आयथापूर्वज्ञम् । \* न न त् पूर्वात्तत्पुरुपादचतुर भङ्गतलवण वटयुध कत रसलसेभ्यः इत्यनेन तत्पुरुषे यज्ज्ञियेधः ।

क्षिष्टं पग्न्ति । Take क्षिष्ट as an adverb. क्षिष्टसु वक्तव्यमरः ।

रहस्यानि रहसि भवानि गीयनीयवस्तुनि ।

हस्ते भूगति । अवच्छिदे ऽमी । अस्यार्द्धिं, अस्माक्षीत्, अस्यृक्षद् ।

What will be the two forms in लृत् ?

व्यसनेपु अतुक्षयते भावे सप्तमी । अक्षिष्ट, चक्षर्म ।

विलोभनवस्तुनि । विलोभन is not an instance of लृत् but of ल्यः, and is derived from the causative form ल्यिच् of लुभ् । ल्यिचति, अलुभत्, अलीभीत् । ल्यिचि अलूलुभन् ।

गणयति । लुडि अजीगणत्, अजगणत् ।

अवष्टम्यमानम्—अवपूर्वात् सन्मधार्ता: कर्मणि शानच् । \* अवाचा-  
लम्बनाविदूर्ध्योरिति षष्ठम् । ( अवहि आलम्बनार्थक्लम् ) ।

अवष्टभ्राति, अवष्टभ्रीति । अवतष्टम् । अवाष्टभत्, अवाष्टभौत् ।

**P 20.** अनुजानार्ति । अज्ञासीत् । (What form will the root ज्ञा yield in सन्, without any prefix? And what variation will that form undergo when अन् is prefixed?)

मत्समानदीपान् विगङ्गेयन्ति = calumniates people that sail in the same vessel with me मया समानदीपान् नीतिपक्षपातिन इत्यर्थः ।

मर्द्दिणि मामपक्षमति – cuts me to the quick with his sarcasms. अकल्पुदं नक्षक्षलेन भाषते। अवक्षर्दुं सप्तमौ ।

मत्प्रहितानि । हिनोति । With प्र प्रहिणीति । अहैषीत्, जिम्नाय, जित्यतुः ।

मर्द्देः । प्रग्रोज्यकर्त्तवि लृतीशा ।

अनर्थाः ॥ विप्रियकारिणः । तद्वाववहिःक्रता – तस्य वृपते भर्त्रीऽभिप्रायम्लभ्यात् वहिःक्रता ।

इव्याः । इव्ये ( also of the आवनेपद ) अदिचत् । लडि अद्दिट् । (What will be the form in अन्?)

अविनीतोऽपि अजितेन्द्रियोऽपि । See the note on विनीतः above.

पतितम् । What time is signified by the क्तः ।

आपादद्युः । सम्प्रेलिङ् । Does this fall under the rule \* उताप्योः समर्थयीर्लिङ् ऽ or सम्भावनेऽलमिति चेत् सिद्धाप्रयोगे ? It = कुर्युः । प॒ इङ्गती पद्यते प॒ इ अपादि । What will be the form in सन् ?

**P 21.** भविता तावदनर्थः । श्रीग्रन्थेव विपदुपर्यन्तस्ति, an instance either of लुट् or of लृच् । We can take भविता as a लुट् form if we do not insert श्रीग्रन्थ in explaining its meaning. \* नानद्यतनवत् क्रियाप्रवृत्तसामीप्ययोः । In that case तावत् would be a simple expletive (वाक्यालङ्कारे) ।

कामवृत्ते ॥ कामं वृत्ते । सुप्रसुपेति समासः । कामं प्रकामं पर्याप्तं निकामिष्टं यथेभितमित्यमरः ।

पितृनिर्वामितो नाम । वसतेर्थिचि क्तः । वसति, उवास, अवाद्यीत् । नामेत्यलौके । चारणैर्नटैः । चारणालु कुर्मीलवाङ्मयमरः ।

अनेकक्षद्रकिङ्गरैः ॥ बहुलिङ्गधारिभृत्यैः । अनेकं यथा स्यात्यथा क्षद्राः किङ्गराः or अनेके क्षद्रकिङ्गराः । The latter is perhaps to be preferred. क्षद्र - क्षद्रः + क्तः + अच् (not टक्) \* वादानश्चान्तेत्यादिना निपातितः । किङ्गरैः ॥ किम् + क्त + अच् (not टक्) \* किं यत्तद्वृप्य क्रमीज्जिधानमिति वार्तिकम् । In the feminine किङ्गरा, पुंथीगी त किङ्गरी ।

आभसात् \* तदधीनवचने चेति सातिः ।

सङ्क्रमेण मम्पर्कण्य उपार्थनेति यावत् । अकमीत् (यडि चड्कम्यते मनि चिक्मति) ।

आस्यदम् \* आस्यदं प्रतिशावाभिति सृट् ।

अवर्णयत्—The rendering of this word in the translation is not good. It = eulogised सौतिक्ष । वर्णं वर्णक्रियाविस्तारण्य-वचनेप अदल्लीधातुः । हरिं वर्णयति सोतीत्यर्थं इति भट्टीजिदैक्षितः ।

व्यसनम् For the etymology of the word, and a description of the *vyasanas* vide Kamandaki chaps. 13 and 14.

यमाद्विव्यस्ति श्रेयस्याद्यसनसुच्यते ।

...      ...      ...      ...

वाग्दण्डयोऽश पारष्ठमर्थदृष्टगमेव च ।  
अूतं व्यसनतत्त्वज्ञैः क्रीधजं व्यसनं वयम् ॥  
कामजं सृगया॑ द्यूतं॑ श्रीयः पानं॑ तथैवच ।  
व्यसनं व्यसनार्थज्ञैश्चतुर्विधमुदाहृतम् ॥

The *parthiva vyasanas* or royal vices are altogether seven in number, three owing their origin to anger and the remaining four to incontinence or wantonness. व्यसनं विपदि भंशि दीपि कामजकीर्पज्ज इत्यमरः ।

लभ्रम्बुः refers to Chandrapálita, स to the king.

**P 22.** सृगया—सृग (अन्वेषणे चुरादावद्वः) + श । ०० परिचया परिमर्थ्यासृगयाटाव्यानामुपसङ्गानम् । For a panegyric on सृगया vide Sákuntalá II., and for the *pros* and *cons* of the matter see Kúmandakí XIV.

आपकारिकी०० उपकार०० उत्तर०० अनुदाचाचादेष्टज्जिति उत्त्र०० टिङ्गार्जज्ज लादिना स्त्रियामीप००

आश्रयाग्रिदीप्तिः०० दीप्तेः०० दिदीपि०० अदीपि०० अदीपिष्ठ०० What will be the frequentative form ?

गवयः *Bos gavæus*.

हक्क्याद्वादिवातेन स्थलपथश्ल्यशीधनम् । स्थले०० (स्थलस्थ would perhaps be better) पन्याः०० स्थलपथः०० \* चक्कपूरित्यादिनासमासान्तः०० स्थलपथस्य शल्यानि शङ्कवस्तुत्यकृजनकत्वात् । तेषां शीधनं निराकरणम्०० नावश्लदृश्वः०० चुद्रश्लुवाची०० (What is the rhetorical peculiarity here ?)

आटविकवर्गविश्वभनम् It is difficult to understand how the author of the *Bhushand* finds satisfaction in this explanation आटविकानां पश्ननां विश्वासः। Is it not better to take आटविकाः in the sense अटवीभवाः or अटविवासिनीमनुष्ठाः। विश्वभनम् = वि + श्वभि (the causative form of श्वन्भे + ल्युट् श्वभते, लुडि ड़ विधानसामर्थ्यात् अश्वभत्। (What would be the regular form?) लिंचि श्वभायति, श्वाश्वभाः।

उद्धाहरणक्रियासम्बुद्धेन। उत्साहित्या शक्तिस्या सम्बुद्धेन्। (What are the two other शक्ति's) सम्बुद्धेन् may be derived from the root भुव (भुत्ते अध्यक्षिट्) directly or from its causative.

प्रत्यनीकं । प्रतिकूलमनीषैः प्रति नीकं प्रतिमैत्यं तथा विवासनं भया पादनम् । विवासन comes from the causative form of the root वस् वस्यति वसति ; अवसीत्, अवासीत् ; तवास, ते सनुः तवस्तुः । दण्डवत्त्वागागत । \* तव तम्ये वेति इत्वेण तम्ये वेत्यर्थं वतिः ।

P 23. अविधियत्वमनर्धी (ः म ।

अतिकर्कशप्रतिसंसर्गात् कर्कशः साहसिकः प्रक्षाः (desperadoes) तैः प्रतिसंसर्गस्तथात् । यात् कर्कशः साहसिकः कठीरमस्तुणावपौत्य सरः ।

अकृपण वा ग्रनीरयापनं अन्तस्ति जीवनधारणम्, no indignant living. *Unstinted living* does not translate the passage accurately. Mark the larger sense which कृपण has in Sanskrit.

अलीभक्षिष्माच्छितः॑ conduct un vexed or undisturbed by greed. ल वाहि चुद्धचेतितः भवन्ति लीभविरहात् मनसी॑पि चुद्रत्वविरहः।

ਚਤੁਕਾਈ ਦੁਖੀਰ ਸੁਖਾਰਾ । The translation of this passage

Is positively bad. उत्कृष्टशासी इष्टेति उत्कृष्टेष्ट स चासीशरीर-  
मस्कारश्चेति । इष्ट does not mean covetable, but favorable  
likely to compass the end in view. *Superfine suitable,*  
*physical embellishment* would be a far better rendering.  
संस्कारः प्रसाधनम् \* सम्पूर्चात् करोते: सुट् भूषणे समवाये च ।

P 24. लीकसम्मानीयता → respect from the mass. लीकैः  
सम्मानीय स्त्रात् ।

परं सुहृत्प्रियत्वं सुहृदामतीवप्रीतिभाजनत्वम् । Would you take  
सुहृत्प्रिय as an instance of यष्टीसमास or वहुब्रैहि ? प्रियाः प्रीतिकराः  
सुहृदी यस्येति वाक्येऽपि सुहृत्प्रिय इति भवति । \* वा प्रियस्येति  
परनिपातः । I incline to this interpretation, because  
otherwise, it would be no advantage to the व्यसनी or  
wanton individual. सु शीभन् हृदयं यस्य स सुहृत् सुहृद् हृदौ  
मिवाभिव्योरिति हृदयशब्दस्य हृदादेशः । प्रीणातीति प्रियः इगुप्तशङ्का-  
प्रीकिरेत्यादिना कर्त्तरि कः ।

परिजनव्यपेक्षा परिजनानां भृत्यानां ( कर्त्तरि षष्ठी ) व्यपेक्षा -  
not dependence on servants, but a looking up on their  
part to him.

दाच्चिष्णानुवर्त्तनम् = generous conduct, a habit of pleasing.  
दाच्चिष्णे नानुवर्त्तनम् । It is not quite impossible to expound  
the compound thus : दाच्चिष्णानुवर्त्तनम् = following dictates  
of generosity. दाच्चिष्ण = acting in conformity with people's  
humours or rather wishes, परच्छन्दानुवर्त्तित्वम् ; or generosity  
शौदार्यम् । दाच्चिष्णः सरलोदारपरच्छन्दानुवर्त्तिषु ।

अपत्योत्पादनेनीभयलीकश्चेयस्तरत्वम् । उभयलीक-- of course

in allusion to the injunction: ऋणं यागेन देवानां ऋणीणां पाठकर्मणा । सन्तत्यापिहलीकानां श्रीघयित्वा परिव्रजेत् । उभौ लोकौ तयोः श्रेयस्करत्वम् । वृत्तिविषये उभशब्दस्य उभयादिशः । क्वची हेतुताच्छी-खानुलीभ्यविति टः । Derive अपत्य ।

स्यृहणीयवयीत्यवस्थापनम् a perpetuation of the enjoyable part of life. स्यृहणीय = स्यृह + कर्मणि अनीय, स्यृहर्यति ; स्यृहयामास ; अपस्यृहत् ।

अहङ्कारप्रकर्षदर्शिष्टदःखतिरस्करणम् । योहि पुरुषाभिमानी मवति स दुःखं लग्नाय मन्यमानतस्य पुरस्तान्नशिरीवनमयति, यस्त न दुःखत्वं भाव्यते न तत् दुःखात्य भवतीति युज्यते सर्वमितत् । Would तिरस् + ह्न take क्वाच् after it or ल्यप् ? \* विभासाक्षजीति तिरः क्वत्वा तिरस्कृत्य But with भूः \* तिरीऽन्दाविति तिरीभूय only.

अपराधप्रमार्जनान्मनःशर्ल्याहरणम् । अपराध्यति । सर्जिल्यंट्. There is a root मार्ज of the चुर conjugation, but सृजनि शुद्धा (of the अहृ conj.) can yield the same form by the lengthening of the penult. \* सृजिड्विः मार्दिः, सृष्टः, सृजनि मार्जनि । ममार्ज ममार्जतुः ममजतुः ; ममार्जिष्य ममार्षः सृद्धिः । अमार्ट् । लुडि अमार्जाति ; अमार्द्यति ; अमाचौत् । Anger is its own punishment. Half our distress is sentimental. A little want of sensitiveness on our part would perhaps set us above the wounds under which our minds daily writhe. If you forgive an offence, by that very act of forgiveness you ward off the poniard that is aimed at your bosom.

मनीगतश्चिभिरनगतप्रलापैर्विश्वासीपृष्ठंहन् = an enhancement

of the confidence which others repose in us by unreserved prattling or artless twaddle. People would look upon a person who reveals his own mind so freely, without any suspicions while everybody will be on the alert against the demure. **अमर्गल** lit = boltless, hence unrestrained, fulsome ; **शस्ति**, कर्मणि शस्ते । लपति । शस्ति, अशस्तीत् । (why not अश्वासीत् ? What would be the feminine शृङ् form ?) हृति ।

**मत्सरानन्सम्बानादानन्दैकतानता** । Envy ( मत्सरीऽन्यशुभद्रैषि ) has been very rightly called the canker of the human breast. Want of envy will tune the mind to the one feeling of joy.

**श्वादीनामिन्द्रियाधारानां साकल्ये नातुरात्मः**, a complete enjoyment of the objects of the senses. The five objects of sense are गन्ध, रस, रूप, स्वर्ण, शब्द । इन्द्रियाणामर्थस्तिषां ।

**साकल्ये न** \* प्रकृत्यादिभ्यर्थीपसङ्गान मिति हतीया ।

**सातिशयानि** विलसितानि = high ( jinks ) enjoyments, नपुं सके भावेतः ।

**भयार्त्तिनिराकरणात् साङ्गामिकत्वं**, warlikeness from the extirpation of fear and affliction ( in himself, the drunken man appearing fearless and above all grief).

"Kings might be blest but Tam was glorious.

Over all the ills of life victorious". *Burns.*

**सङ्गामाय प्रभवति साङ्गामिकसत्त्वम्** \* तस्मै प्रभवति सत्त्वापादिभः

\* इति षिक्तन् ।

**P 25.** **अर्थदूषणानिच** = violations of the laws that con-

tern payment : forcible seizure or nonpayment of dues (१)

यथावकाशम् = in their own places.

शौपकारकाणि । Is this to be derived with the साधिक अण् from उपकारक or by वुञ् ? ।

अवलम्बितुच लीकतन्तम् — to pilot the state, to sit at the helm of civil affairs. अलं यीरे तुमुन् । ० पर्याप्तिवचनवलमर्थेषु ।

अलम्बूषणपर्याप्तिशक्तिवारणवाचकम् । तन्वं कार्यजालम् ।

आत्यदरेण । अतिशयित आदरः अत्यादरमेन । ० प्रकृत्यादिभ्यशोपसङ्गानमिति लृतोया । आदियतं । आहशीष ( आशीर्विड् ) । आइत (लुड्) । आदद्रि (लिट्) । मतम् here is governed not by अन् as a कर्मप्रवचनीय but by the verb अन्वर्तत । Give the लङ् and लृट् forms of the root in अन्वर्तत ।

तन्वाध्यचाः — कार्याध्यचाः ; स्वानि — स्वकीयानि । स्वीक्षातावार्त्तन स्वं विष्वास्मौर्यःस्मियां धने इत्यमरः ।

(१) The above explanation follows the passage quoted by Pandit Vidyáratna from कृत्तुकभट्ट's commentary on Manu. अर्थदूषण is thus defined by Kamandaka :

दृष्ट्यादूषणार्थव परित्यागोमहीयसः ।

अर्थस्य नीति तत्त्वज्ञं रर्थदूषणमुच्यते ॥

अर्थदूषण, according to this, &c. if I understand it ; — imprudently giving away vast riches from a desire of making atonement, as it were, for the violence and injustice which attended their acquisition.

व्यश्रीर्थ्यन्तं—कर्म्माकर्त्तरि । शृं हिंसायाम् । शणाति ; शशार, शश्यतुः  
शशरतुः ; अशारीत् । श्रीर्णः ।

विटविधेयतया—पिङ्गाधीनतया from complete dependence  
on the sweet pleasure of *gay Lotharios*. The definition  
given of विट in the *Sahityadarpana* is this :

सम्भीगहीनसम्पदिटनु धृतः; कलैकदेशज्ञः ।

वशीपचारक्षणी वामी मधुरीय बहमती गीष्याम् ॥

The *Dasakumaracharitam* does not belong to the  
poetical literature ; and it is called a Kavya only by a  
license. So विट instead of being taken in the restricted  
sense which it bears mostly in dramatic literature, should  
rather be taken as - पिङ्ग, or a debadchee.

विभीः is most probably used here with a quiet irony.  
एष शब्दः शास्त्राविधेयनं यतकितनकारित्वत्र दीतयति । \* विप्रसंभवी  
डुमज्ञायासिति विप्रुच्चाइवतेऽः ।

मामत्तपोरजानपदमस्याय । सम्बृशदेन सह प्रल्य कमल्यः । Cf. अन्त्य-  
र्थितप्रयः पितृनाथः in the *Naishadhacharitam*. सुखावेव सुख्यः  
शाखादिभ्यो यदिति \* यत् ।

P 26. सज्जानयः जायाभिः सह वर्त्तमानाः । \* सहः सो वेति सह  
शन्द्य साटेशः । \* जायाया निडिति निङ् ।

पानगीष्मीषु = drinking bouts. गीष्मी = सभा । समज्ञा परिषद्गीष्मी  
सभा समिति संसद इत्यमरः ।

अङ्गनाम् पिष्य उमी । \* पामादित्वान्नः । The vrittikāra adds  
अङ्गात् कल्याणे । It lit. = fine-limbed or possessing limbs fore-  
telling future prosperity.

तदतःपुरेषु च भिन्नहतेषु = खस्तितचरित्रासु तदतःपुरचारिष्येषु (तद-  
चर्या) कामिनीषु ।

बहुसुखैः प्रकृत्यादित्वात्तीया ।

पांशुलजनभङ्गिभाषणरतः = given to the artful speech of dirty strumpets. कुलाटाजनीचित्तगृदार्थसंलापरतः । पांशुला मलिन-  
चारिता जनाभेषां (सत्त्वे प्रसिद्धं) यहङ्गिभाषणं अस्त्रुटिलिङ्गेन  
मीद्रायितादिकेन भावाविकरणं तत्र रतः । It is not impossible,  
perhaps, it would be better to expound thus : पांशुलजनैः  
षिद्वैभङ्गिभाषणरतः । Then again भङ्गिभाषण may mean not  
merely communication by signs but also sly intimations  
in words. I would prefer the latter meaning भङ्गिर्वक्तीक्तिः ।  
See note on बहुभङ्गिविश्वासिदः । पांशुलः = पांशु + रः ( which by a  
common mutation changes into ल ) \* नगपांशुपासुभ्यश्चति ।

त्रणायापि न गणयिता भर्तु न् । Better read त्रणान्यपि instead  
of त्रणायापि । \* मन्यकर्माण्यनादरं विभाषाऽप्राणिवित्यव पर्याययहणं न  
कुवायनुर्मादितम् । The *Mahābhāshya* is silent on the point.  
कथच्चिन्महाकविप्रयुक्तवात् सीढव्यम् । Even मानयिता would not  
do, the दिव् conjugation being specified. गणयति ; अजगणत्,  
अत्रीगणत् ।

तस्करादिभिः, तत् ( euphemistically ) कुर्वन्ति ये ते तस्कराः ।  
\* तहहर्ताः करपथीशौरदेवतश्चारिति सुद् । What form will you  
get in the feminine ?

पातकपथाः । पातकस्य पथान् । \*कृकपूरभूः पथामानके इति अः ।

अशुकख्लाः संथोगीपधत्वेऽपि \* अङ्गगावकर्णेभ्यो वक्तव्यमितीप् ।

P 27. क्षश्कुटुर्मुषु लीभः पदमधन्त निःस्ता ज्ञातिजन लुधा अजायत्

or considering क्षेत्रुम् यु as an instance of बहुव्रीहि, दुर्भित्तदीनपरिजनेषु जनेषु । The former is perhaps the better of the two.

मानेन हेतुना । अद्वान्त कर्त्तव्यर्थ प्रयोगः । धन्वति । अधा चीत्, अदाधाम्, अधाच्छः । यदि दन्वहते ।

अक्षत्येषु भवेत् उमी । \* विभाषा कृ वृषीरिति क्यप् ।

प्रासरन् - prospered. लुडि असार्वत् and असरत् ।

पर्याप्तजापाः । उपजाप - sowing dissensions and so effecting rupture.

इष्टकृप has been rendered by *magic*, or *desire yielding*. This may be however a work of over-ingenuity. इष्टः may mean after all पङ्कादिविरहावाच्छितः, not desire yielding but desire exciting.

विषममार्गप्रधावनः । प्रधावन is to be derived from the causative of धाव् ।

विष्वविसरविक्षुद्वानुयात्कतया—विष्व कृ समतात् (indeclinable) विसरः विसरणम् (कठ्ठी रूप) तेन विक्षुद्व अनुयातरी येषां तेषा भाव नन्ना तया । Why not अनुयात्कतया (नयृतयंति) ? This is a serious difficulty which may be obviated thus : समासान् विष्वविसरनिव्यवात् समासानाभावः । Can you not avoid बहुव्रीहि here ?

एकाकीकृतानाम् । Pandit Vidyāratna thus explains it एकाकिनः अमहायाः कृतासेषाम् । According to this manner of expounding we would get एकाकिकृतानाम् । अनेकाकिनः एकाकिनः नेता एकाकीकृतासेषाम् । अभूततद्वावार्थं चिः । \* एकादाकिनिच्चासहार्य ।

यथेष्टघातनैः यथेष्टं घातनानि (through others) तैः । हन्ति,  
अवधीत्, जह्नि; घातयति, अजीघतत् ।

स्वगदंहापराहैः. स्वगानां देहानि तेभ्यः अपराह्नानि चातुनि तैः ।  
अपराह्नपृष्ठत् कीर्त्सौ लक्ष्याद्यशुग्रतसायकः ।

इप्सीक्षणैः । पत्री रीप इपुर्व्योरित्यमरः । नीक्ष मीक्षयति, मीक्षति ।  
मीक्षयामास, सुमीक्ष । असुमीक्षत् अमीक्षीत् ।

अधिरीक्ष । What would the alternative form be?  
(रीक्षति, अरक्षत्) । रीक्षयति, रीपयति, अरक्षहत्, अरक्षपत् ।

प्रभंश्चन्, of course, from the causative of भश् ।  
वलवदनुप्रवेश्य । वलवत् उत्तैः. स्वपरःसरम् नतु वलपूर्वकम् । cf.  
Sakuntalā वलवदपि शिनितानामात्मप्रत्ययं र्यतः । (१)

मात्रिषु । \* मात्राद्वारा संज्ञायामिति इन्प्रत्यय ।  
प्रमापणैः । अर्तिङ्गीत्यादिना पुक् । Here the dental न is  
also allowable ; why ?

विलप्रवेश्य &c. विषयं सप्तमी । प्रवेशादयः सच्चैः भावशाच  
नियन्त्राः । Will you derive निधान in the कर्म or in the  
अधिकरणवाच्य ?

विष्णवाजसाम्यैः । See Translation. पुर्वोक्तकठिनव्यवसाय  
ममूहमुलभविप्राजानक्षयना समर्थयितुं शक्ये । They killed them  
and then explained away their deaths by the besetting  
risks of the above undertakings.

प्रेर्थ = प्रपूर्वादीरयतेर्व्य प् । लुडि उरिरत् ।

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(१) Fresh instances have convinced me that वलवत्  
here means गाढ़तरम् = deeply.

व्याख्यस्तिनम् ।

अपक्रमणैः । ।

root ; but to the .

दायाद्यर्थं । विभक्त्य  
on सार्याद्यर्थे ।

विवदमानान् । Vide नृ । । १५ विवदमानानाम् ।

आपण् । आपूर्णिनं विक्रीयन्ते द्रव्याणि यव \* गीचरस  
वहन्त्रजन्यज्ञा पर्णनिगमा येति चयः पणायते पणते पणायति । पंणा,  
पणायाचक्ते । आपणायिष्ट, आपणिष्ट ; गङ्गारादी विषे वीर्यं गणे रागे द्रवे रसः ।  
धीयण्णः । धीयति, धीयत्यति । अधीषत्, अधीषीत् अजूघुषत्, धुषिर्  
विश्वन्ते ।

चिकित्यामुखेन । रीगापनयनच्छङ्गना ॥ The सन् in चिकित्या  
has nothing to do with the desiderative form. The root  
here is कित् । चिकित्सति । अचिकित्सीत् चिकित्सामास etc.

प्रच्छपित् = प्र + च्छ + (कर्मणि) क्तः । च्छपयति, अच्छपत्, ।

प्रीत्साक्ष । सह + णिच् । सहते, असहिट । साहयति, असीसहत् ।

अनन्तवर्मणा सहार्थं हत्तीया । In the passive वसन्तभानुना भानु-  
वर्मणाम वानवास्यः प्रीत्साक्ष अनन्तवर्मणा व्याहृत । गङ्गाति, अग-  
हीत् । याहयति अजिग्रहत् ।

वानवास्यम् । This country, in the neighbourhood of the  
Concan, is mentioned by Ptolemy. Its remains were  
discovered by Colonel Mackenzie. Wilson.

मञ्चसामन्ते भ्यः । Would you construe it with प्राक् (in that  
case you must employ the rule दिक्देश्वकालवाचिभिः पञ्चमौ) । or  
with प्रियतरः (पञ्चमी विभक्ते) ? Adopt the latter construction.

Note that the  
can not get the  
two forms समग्र

अभ्यं - वेद्यं (proximity) इति  
अभ्यदिः तः । आहिदत् ; आनहै ।  
नविश्व । (नैर्विश्व इत्यात्मनेपदम्) ।  
नाठकीयां नाश्यनिपुणां । \* तस्मै हितमित्यनेन चक्षः ।  
आहृय । हृयति, हृयते । अहृत्, अहृत् अहृत्स । जुहाव । आशी  
र्लिङ्गिहृयात् । शिचि हाश्ययति, अजूहृवत् अजुहृवत् ।

**P 30.** कन्त्तल, 'a country in the south of India usually placed to the south of the *Tungabhadra*, but it must have extended nearer to the *Nerbudda*.' *Wilson.*

कलवाणि नः परामृशति । The extension of the meaning of कलव, here, is quite warranted by the etymology of the word. परामृशति अवस्कदति । लुडिः अमाचीतु, अमाचीतु, अमचत् ।

कियती &c किमिदंभां वतुपीघः ।

हस्तिनां । हस्ताज्ञातावितीन् प्रत्ययः । कथं जाती ? हस्तवान् पुरुषः ।

मुरलिशं &c. With the exception of Concan or the Konkan, the names of the countries, here specified are not identifiable with any modern appellations, nor have we elsewhere any clue to their position. *Richika* is probably the *Richika* of the Puranas, the country of the Sankas of the same. See *Vishnupurāṇa* 189 where the two terms occur as various readings. The Muralas have not been

met with as far as I remember. We may safely infer from the context that these various tribes occupied the country between the Kuntalas and Konkanas; or the Tungabhadra and the Ghats on the south and west and the Nerbudda on the north, spreading through the Northern Merhatta country, the west of Hyderabad and Khandesh. *Wilson.*

पञ्च शतानि पदद्वयमेतत् । (Why ?)

उपज्ञपावः—alienate (from his cause). (What would be the form in यड् ?

पुराती व्यतिषक्तं &c. See Translation. पञ्चम्यर्थं तसिः । सज्जति, असाक्षीत् । व्यतिषक्तमित्यत \* उपसर्गात्मुनीतैर्यादिना षष्ठं । विभज्य—वि + भज् + ल्यप् । विभजति, विभजते ; अभाक्षीत् अभक्तः ।

वरांशुकानां, raiments. वराणि शेषाणि अंशुकानि तेषाम् ।

आप्तमुख्यन्, आप्ता विश्वस्ताः (आप्तः प्रत्ययितस्तिपु) तदेव सुखमुपायसेन ।

उत्तरेद्यः—उत्तरस्थिन् दिवसे \* सद्यः प्रकृत्परारीत्यादिना निपातितः ।

P 31. नयहेषात्—नयस्य ( कर्मणि षष्ठी ) हेषस्त्वात् । ( देष्टि (also of the आत्मनेपद) अविकृत् ।

तुष्टामि । लुडि अतुष्टत् ।

आमिषेण, a bone of contention, लीभनीयवसुना ।

अयसत् । लडि रूपम् । ग्रासर्याति ग्रसति । लुडि अयसैत् अयासैत् अजियसत् ।

आत्मसात् । \* तदधीनवचने सातिः ।

मौलैः पिण्डपैतामहै भूत्यैः । For the technical meaning of the term in politics vide Kamandaki chap. VIII. मूलादागतासैः ।

ज्ञायसीं ० छङ्गसचेति हङ्गशब्दादीयसुनि । ( Can you get the same form from any other word with the same affix ? )

वयोदशवर्षां वयोदशवर्षाणि व्याप्त स्थितां\* तज्जितार्थीतरपदे समाहारे-  
चेति समासः । \* चित्तवतिनित्यमिति प्रत्ययस्य ( इन ) लुक् ।

**P 32.** अपसर्पन् । स्वप्ल गतौ लुडि असपत् ।

असाः उपस्थितायाः ।

अजहात् । लुडि अहासीत् । What will the forms be in लीट् हि ।

हैमातुरः ।\* मातुरुत्सङ्गासम्भृपूर्व्यादित्यण्प्रत्ययः, मातृशब्दस्य उदा-  
देशश्य । भर्तृदैमातुराय etc. वच्चनुपासः । Account for the dative  
termination in भावे ।

अभ्यमन्यत । लुडि असून् ।

निर्भर्त्ति तय �roundly reproved. भर्त्ति यते । अवभर्त् सत् ।

अववण्डचारिवाऽभिन्नवना ।

नैर्वृण्यात् निर्नामि सृणा यस्य स निर्वृणलस्य भावी नैर्वृण्यं तस्यातहंती.  
नैर्हृश्यात् । सृणा दया जगभार्चयमरः ।

अजिवांसीत् हल्मियष । हन्+सन् । यडि जङ्घन्यते ।

अभर्त्तेन महाये हतीया ।

आज्ञपः \* वादान्तशान्त्यादिना निपातित; What would be the  
form in सन् ?

निर्गमय ० ल्यपि लघुपूर्व्यादित्ययादिगः ।

व्यगाहिषि । गाहत्तर्लुडि (उत्तमपूरुषः) गाहते, जगाहि, अगाहिष्ट ।

अहानि (Account for the accusative termination.)

विश्वमय विपृच्छांत् अमधातीर्णिचिन्त्यप् । For the अय, vide  
note on निर्गमय । मित्तादुपान्तहङ्गभावः i. e. the penult is not

lengthened because the अम् belongs to the घट् class. Kalidása uses ( Raghu Canto 1 ) विश्रामय with doubtful accuracy, though Bhattoji defends it by a rather lax interpretation of the rule भितांङ्गस्वः । श्राम्यति ; अश्रमत्, अश्रमीत् ।

राजपुरुषसम्यातभैतः । Does this mean being struck with fear at the approach of the king's men or fearing this approach ? Adopt the latter ( राजपुरुषागमनं शङ्कमानः ) पतति, अपस्त् ( शिचि अपीपतत् ) । विभति अभैति । Give the four forms in लिट् ।

**P 33.** दानकामः \* तुमः काम मनसी रिति मनीषः शरणमेधि रक्षिता भव । Comment on the gender of शरणम् । एधि = अस्लीट् हि ।

अवध्नात् । लुडि अभाल् सीत् । What will be the form in लीट् हि ?

किमीया जायाम् माता किमीया किंसम्बिनी । जाया ( प्रकृत्यादिभ्यर्थायमङ्गानमिति हत्तीया ) - जन्मना ( १ ) जातिः स्त्री गीव जन्मनीरिति भेदिनी । The answer supports this meaning though the ordinary meaning may apply very well.

इच्यन्युक्तं मत्वा । इति is the object here. भावि उभौ । प्रश्ना जन्मीयः प्रकृता चेत्यमरः । अनुयुड्कं ( Why not परम्परदी ? ) अन्युक्ते ।

( १ ) I think this is a needless deviation from the ordinary use of the term, though I should like to add that in the chapter on अलुक्समास, जनुषाम्बः is explained as जायाम्बः where जाति must mean not *caste* but *birth*.

वैश्ववणस् ( विश्वसीऽपत्यं पुमान् वैश्ववणः कवेरनामात्तरम् । विश्व-  
स् + ण निपातनात् । ) What is its original meaning ?

कुमुमधन्वनः । When used as a *quasi* significant name कुमुमधन्वा means Cupid. ( कुमुमानि धनुर्धस्य स कुमुमधन्वा ) ।  
धनुषीऽनङ्गिति समासानीऽनङ्गः ।

मातामहः ~ मातृ + डामहच् मातुः पितृति । \* मातापितृभास्मितार  
डामहजिति डामहच् ।

स्वज्ञे ~ व्यज्ञे । लिट् । स्वज्ञे, अस्वज्ञे । The लिट् form is  
used with doubtful accuracy. This is not an instance of चित्त  
विवेपादि nor of अव्यन्तापङ्गव । So, how can it possibly fall un-  
der the rule लिट् पर्यात् ? अस्वज्ञे would be a far better reading.

कतमः—किम् : डतमः । \* डतरडतम् । बहनां जातिपरिप्रवृत्त-  
But here the question does not concern any class but  
individuals. So the scholiast says बहनां मध्ये एकस्य निर्दो  
रणे डतमच् वा स्यात् । जातिपरिप्रवृत्ते इति प्रत्याख्यातमाकर्त्त-

अहव्यत् । हृष्टाति । लूँडि अहव्यत्, अहर्पति ।

नयावर्त्तिम्—नयन अवलिप्तमहदृतम् । अवलिप्तम् गव्यं साम्यं पर्ते  
भूपर्णर्त्यपि चंति मंदिर्ना ! लिन्धाति, अलिपत् ; in the आवर्णपद  
लिभ्यते । अलिपत, and अलिप ।

उत्तम्य ~ उत् + मृत् + च्यप् । मृत्याति, अमृत्युत् ।

पितृर् -पितृसम्भविति । पितृर्पति यत् पते पैतृकम् ।

प्रतिष्ठापय्यमिति प्रतिज्ञाय । प्रतिष्ठापय्यमित्यव \* उपमगर्त् सुर्वाती  
व्यादिना षष्ठम् । अतिरिपत् । प्रतिज्ञानीति । \* सम्पत्तेरनाभ्यानेऽन्याकर्त्त-  
पदम् । Account for the विधिलिङ्ग in प्रतिष्ठापय्यम् । Does it  
fall under the rule \* कामप्रवेदनेऽकच्चिति ?

कथं चपयेयम् । One commentator attempts to explain the लिङ् by the rule \* कथमि लिङ्च् । He should have remembered that there गर्हयाम् (to signify blame) comes by अनुवृत्ति e.g. कथं हरिं वर्जितव चरेत्सार्गोगर्हित एव । अतएव असम्भवे लिङ् विधिनिमत्त्वाणेत्यादिना । To quote the rule शकि लिङ्च्, I believe, would be equally incorrect.

**P 34.** ताववधिषम् In the passive voice ती (मया) अवधिषाताम् (अघानिषाताम्, अहसाताम् वा) ।

सपतवाक्तः, निष्पतवाक्तः: —उभयतः\*सपतवाक्तव्ययने इति डाच् । When the arrow does not dart out of the body, the deer is सपतवाक्तः ; when it pierces through and rushes out with its feathers it is निष्पतवाक्तः । अतिव्यथन् = acutely paining.

सग्रहं च सग्रहातीति सग्रहसम्मी । सग्रहादिधर्यति कप्रत्ययः ।

अपलीमत्त्वचः । लीम ( original word लीमन्) च त्वक् च ( note त्वक् is feminine ) लीमत्वची । अद्विनी सग्रह प्राणविरहात् प्राणितव्युपरमनात् प्राणविलक्ष्य हेतुकपकवङ्गावः अतएव \* इन्द्राचुदषहालात् समाहारे इति टच्न । अपगते ते यस्य स तस्य । Where is the absurdity of this mode of expounding : अपलीमा त्वक् यस्य मः ? (१)

(१) The query is not only sensible, but it redeems the perverse pedantry of the note. But in this case the fault originally rests with Pandit Vidyāratna who mutilates the original by omitting लीमापीङ्ग निष्पत्ताक्तव्य च which follows अपलीमत्त्वचः in the original. लीमापीङ्ग = removing the bladder. निष्पत्ताक्तव्य = extracting the substance or removing the skin. So अपलीमत्त्वचः must mean exactly what is suggested in the query, *shearing the skin of hair*. First the hairs are removed ; next the skin. So avoid इन्द्रसमास here.

**जर्वस्थिग्रीवादीनि**—Pandit Vidyáratna's mode of expounding is this जरु च अस्थि च ग्रीवादीनि च । He of course loses sight of the necessity of एकवद्वावः in that case, and would perhaps contend that the limbs of a dead deer cannot be प्राणज्ञ, but we should like to expound the samasa thus: जरुश्च अस्थिं च ग्रीवाच जर्वस्थिग्रीवं तत् आदिर्येषां (अङ्गानाम्) तानि । But perhaps it will be contended that अस्थि is no अङ्गः ।

विकृत्यकृद् = कृद्यित्वा । What is the root here कृ or कृत् ? Of course, the latter root will yield plainer meaning but vide note on मङ्गावमत्कर्त्तसुव्यतासः below. कृत्वा, चकर्त्त, अकर्त्तैत् ।

शूलाकृत्य ( शूलात्पाके इनि डाच् ) = शूलेन पक्वा ।

दावाङ्गारेष् = दावस्य अङ्गाराणि तेष् । दवदावो वनानन्दं ।

अत्यतारिष्म्—In the passive—चुदयतारि । ततार ; तेरतुः । यकितीर्थते ।

सौष्ठवेन सुष्ठुभावः सौष्ठवम् । सुष्ठु—सु + स्था + उ, an indeclinable. सुष्ठामादित्वात् षः ।

अस्थि, an indeclinable used for अङ्गम् ।

आचट्/चक्र खड् । लिटि चख्यो, चख्ये, चक्षौ, चक्षे and चचक्षे । लुडि अख्यत्, अख्यत ; अक्षासौत् अक्सास् and अच्चिष्ट ; conjugate this root through all the moods and tenses.

अद्यैव । अत नियोगार्थक वमनुसर्येयम् \* एवेचानियोगे । नियोगी-इवधारणम् । (Distinguish between अद्यैव and अद्येव ) ।

विवीढम् । वहति, अवाक्षीत्, अवीढाम् अवाच्छः । उवाह । उवहिष ; वत्यति । Give the corresponding forms in the आत्मनेपद ।

उत्तरीत्तरा उत्तरप्रधाना आनन्दैकताना । उत्तर उत्तरी यत सा ।

P 35. विश्वास्य ~ वि + श्व + श्व + ल्यप् ।

तथा विन ~ तस्या सुखं तेन करणेन (=by her mouth), यद्य वा तदेव मातुर्विश्वासनकृपं सुखं सुपायस्ते न (~ by this means).

रही निवेद्य पुनः । रहस् is an indeclinable derived from the root रम् । पुनः is a particle of contrast, and here serves to set प्रकाशम् over against रहः । पुनरप्रथमे भेदे इत्यमरः ।

प्रकाशम्, of course, an indeclinable.

आर्काशः ~ wailing, परिदेवनस् । क्रीश्वति, क्रीच्यति, अकुच्यत् ।

अनःप्रीती वहिर्देखं दर्शयन् । Would you choose to take वहिम् as an independant adverb?

त्वन्नतम् । मतं मनं \* नपुंसके भाष्टि क्ते इति क्तः । तव मतं त्वन्नतम् । Take care not to derive मतः in the passive voice (कर्मणि) under the rule \* मतिवृद्धिप्रजार्थभ्यर्थति, because in that case you can not get the compound त्वन्नतम् । The Virttikara expressly adds under the rule \* कान्तेन च पूजायाम्, मतिवृद्धियादिना विहिती यो क्रस्तदर्तन षष्ठी न समस्तं । राजा मती वुद्धः पूजितीश । राजपूजित इथादो तु भूते कान्तेन सह-हतीयान्तस्य समाप्तः ।

पापेन मे परलीकमगात् । This looks like an instance of असङ्गतिरखलङ्कारः, the sin being the mother, but the death is that of the child. कार्यहत्यीभिन्नदेशतायामसङ्गतिः । But it is not so. परलु उक्ति वैचिक्याभावान्नायमलङ्कारः ।

वत्सनाभनाभा । Account for the समाप्तान् in वत्सनाभ । The *Siddhānta Kaumudi* has got no express rule on this

point. Under \* अच् प्रत्यन्वपूर्वात्सामलीम् Bhattoji Dikshita says अजिति यींग विभागादन्यचापि । पद्मनाभः ।

सद्वीय = संसिद्धा ।

मञ्जितिला = मञ्ज् + णित् + क्ताच् । मञ्जिति, अमाङ्गीत, अमांटाम् अमाङ्गुः । मनि मिमहुति । The Aorist form of the causative would be अमञ्जत् । Add क्ताच् to the original root.

वक्त्वसि मुखे च । उभयत्र अवच्छेदे उमी ।

म एवायमसिप्रहारः । विध्यप्राधान्यात् पुंख्यम् । Give the meaning of मः, and account for the absence of the correlative यत् ।

अनुर्वर्त्तिष्यन्ते । Can you use the परस्परपद here ?

कापानिकविष्ट्वा = <sup>क्तः</sup> महात्रतिरंशाच्छादितो । \* वा दानोत्यादिना कादव्यनः क्तः । What would be the alternative form ?

देव्यैव । नत्वितरं एव किनापि जन्मनेत्यर्थः । What are the three meanings of एव ? Specify the particular meaning which एव has here.

शोयमानभिन्नो । दीयमाना भिना याम्यां (dative) तौ । भिन्ना is derived from the root भिन्न with two affixes. भिन्नते, विभिन्न, अभिन्निष्ट ।

पुराइहिः । अपपरिवहिरिति समासविधानात् ज्ञापकात् वहियर्थो गं पञ्चमी ।

उपग्रहानं ग्रहानस्य समीपदत्यव्ययीभावसमाप्तः ।

वतस्यावः । वसति ; अयातमीत् ; उवास ; उष्णिला ; उष्णते ।

आर्थप्रायान् = भवत्तुल्यान् । आर्थेण (भवता) तुल्यान् आर्थप्रायान् । आर्थ is a respectful address like महाशय in Bengali or you

may expound thus : प्रायेण वाहुल्ये न आर्यान् माननीयान् ( = mostly honorable.) But this is to be avoided as it positively weakens the sense. In any case this is an instance of नियसमासः (नियः = लौकिकवियहरहितः)। Pandit Vidyá-ratna's mode of expounding does not follow idiom.

पोरवृद्धान्, not an instance of षष्ठी but of सप्तमी समासः। (Why ? )

आत्मान् - प्रत्ययितान् । आसः प्रत्ययितमित्विल्लमरः । आप्रीति लुड्डि आपत् ।

मि, not to be taken with स्वप्ने but with प्रसादः । सम्बन्धे षष्ठी । Is the dative termination allowable here ?

मरिष्यति । भियते । ममार । लुड्डि अस्त । लृटि मरिष्यति । The root is of the आत्मनेपद in लट्, लुड् and आशीर्विड् ।

आप्नोक्तप्या आप्नाः रूपमित्र रूपं यम्याः सा तया । Or, you may omit रूपमित्र in the analysis of the compound.

तिरस्कृत्य । Is तिरःक्लाभा allowable ?

दारत्वंनेत्र । दाराणां भावी दारत्वं तेन । प्रकल्पादित्वान् तत्त्वीया ।

युम्मास्त्रेत् । आधारे उम्मी । Give the meaning of एव ।

गप्तम् । गुपूरच्छणे । गीपायतिः जुगीप, गीपयामास etc । अगी-पायौत्, अगीभीत्, अगीपीत् ।

**P 87.** यद्याचिन्तितम्, an adverb. Is this an instance of अत्ययीभाव or of सुप्तम्येति समासः ?

प्रतिदिश्म्-दिशि दिशि । वीसार्थेऽत्ययीभावः । \* अत्ययीभावे श्रत् प्रभतिभ्य इति टच् । There is no alternative form.

प्रासर्पत् in लड् । सर्पति । लुड्डि अस्तपत् ॥

तस्मिन् प्रचण्डवर्जिणि ।

उपधियुक्तम् = क्षद्वरचितम् ।

दाम् न्) = माला । Decline the word. वा पुंसिदामसन्दानमित्य-  
मरः ।

मण्डनम् । Is this an instance of ल्य or of ल्यट् ? I  
would choose to take it as an instance of the former  
being derived by the rule \* मण्डादिभ्यु ।

महात्रतीवर्गेन । महात्रती कापालिकः ।

प्रसुतमनो । प्रसुती ( कर्तरिकः ) स्तनौ यस्याः सा । स्वाङ्गाङ्गोप-  
मर्ज्जनादमंगीयोपधादिति डीष् । खीति । अम्बावीत् । सुशाव ।

अयं जनः = एषाऽहम् । Do not think that this refers to her  
child. This is an idiomatic use.

अर्थव् । What is the difference between अर्थव् and अर्थव ?

मद्वैनरागवडमाव्यमां सम दर्शनेन निरीक्षणमावेण यीरागी नव  
रमाभ्युदयमेन वडमाव्यसां मात्विकभावीयगमन विनुपर्वथाम् । Pandit  
Vidyāratna's mode of expounding is unnecessarily  
round about and clumsy.

P 38. प्रणमय । \* ल्यपि न् प्रस्ताविदित्यादेशः ।

हर्षेगम्भम् = हर्षोगम्भे वस्य तत्यथा स्माच्यथा । हर्षति ; जहर्षः  
अहर्षत् । अहर्षति ।

मञ्जुशादिनीरागदीनडिलीदधैथेः । मञ्जुशादीन्याः रागदीना नव  
भाववर्णार्थानितर्थाया डिलीन्या ली॒-माक्ताल॑विचक्षितं धैर्थ्यं यस्य म.  
दी॒ ( दिव् conj. दीयते ) - का॒ = दीन । ली॒ह॑-लिह॒ + का॒ ।

लभ्येद्देः । भिक्षाणां समूहीभेदम् । \* भिक्षादिभी॑श्चिति भेदमः  
लभ्य॑ तर्यन सः । आकार्थ - calling away.

प्रथितः । Is it used here in a bad sense ?

उपास्यमानः ॥ उप + आम् । कर्मणि शाण्च् ।

समवतार्थ, from the causative of त् । What will be the form obtained by the same affix from the original root ?

उपशान्तातपे । Derive शान्त ।

जनसमाजीपथीयीनि । What is the difference between समाजः and समजः ? The root in both is अज्ञ गती । अज्ञति ; लिटि विवाय ; लुकि अवैष्टीत् and आजीत् ।

P 39. हस्तचड्कमण्ण = marching on the hands. हस्ताभ्यां चड्कमण्णम् । गहर्यं यड् । I do not clearly understand how हस्तचड्कमण्ण and ऊर्द्धपादभमण्ण are different. But this I do understand that Pandit Vidyáratna's interpretation is against usage and does not suit at all. क्रमुपादविच्चेपं तस्य यड्कि (लुकि) ल्युट् । Pandit Vidyáratna's interpretation will require the causal form of the root.

वृश्चिकमकरलङ्घनादीनि । These are imitative movements. लङ्घनं गमनम् । The root is लघि । लङ्घति, अलङ्घीत् । It is also used in the आकर्णपद ।

मस्तोदर्तनादीनि = turning (up) in the manner of a fish.

करणानि । *feats*, which word also is derived from a root meaning to *make*.

उपहितवर्षा-च्छवगावः । शरीर वर्षवियहः । .

चिवदुकराणि । इयोविशेषण्यीरकेत्य विशेषत्वं विवक्षया कर्मधारयः ।

ग्नैनपातीत्-क्रीश्वपातादीनि । What will be the adjective derivative from ग्नैनपातः ? ग्नैनम्यातिकः । उत्क्रीशः, an osprey.

विंश्तिचापान्तरालावस्थितस्य । विंश्तेशापानामलरालं तदावस्थाः ।  
चाप equals two yards.

प्रत्यरसंप्रहत्य — विभक्त्यर्थेऽत्यधीभावः । उरस् does not fall under the class शरदादि, nor does it terminate in any one of the letters falling under भय । So a separate rule  
\* प्रतेक्षरसः समौ स्थात् (सर्वसमानतप्रकरणे) yields the समानाल here.

उत्कर्तुम् । What form would you get if you employ the root कृत् instead of कृ ? Is उत्कृत्यैत्कृत्य in Bhabhuti's celebrated passage in the *Malati Madhhaba*, (उत्कृत्यैत्कृत्यकृतिं प्रथमनयप्रथमनिधि भवांसि etc.) often quoted as an instance of वीभसरस also to be derived from the root कृ ।

चारभटस्य — चारणासीं भट्टर्षति, a soldier spy.

पीवरांसवाहृश्वरमाक्रम्य । वाहृश्वरस् is not the same thing as अम्, one being the whole shoulder's and the other only a part of it namely the top of the arms पीवः अमीयस्य स पीवरांसनाद्ग्रस्य वाहीः शिखरम् ।

उच्चकृत्वन् । उद्धतं चक्रवर्त्य स उच्चः अतया तथा कुर्वन्निव्यभृत-  
तद्वावेच्चिः षल्लापय ।

दिपुरुषीकृतस् । द्वौ पुरुषां प्रमाणस्य तद्वयथा स्यातथा उक्तिः  
स्मृत् । \* तदितार्थीत्तरपदे समाहारं चत्यनेन तद्वितार्थं सख्यावाचकेन  
समाप्तः । \* दिगीर्णित्यं लुगित्यनेन प्रमाणवाचकं प्रत्ययस्य लुक् । This  
is vital ; otherwise you could not get दिग् at all.

अवप्तुत्य = अव + प्तु + त्यप् । प्तु इच सर्पणे । प्तवते, अप्तीष्ट ।

P 40. प्राचा \* अचेल्लूक् । अस्त्व्यनाद्विक्षद्वात् अलातेल्लूक् स्यात्  
लुक् तद्वित लुकि । प्राचा॑ प्राच्या॑ प्राचीवा॑ दिक् । एवन्देशे काले चेति  
सिद्धान्तकौमदै ।

उचितेष्टकचित्वात् । उचिताभिः राशीक्रताभिः इष्टकाभिश्चित-  
त्वात् आस्त्वात् । इष्टका + चित yields the compound इष्टकचित् ।  
\* इष्टकवीकामालानान्निततूलभारिविति इष्टः । इष्टकचित्स् । इष्टीकत्त्वस् ।  
मालभारी । But इष्टक is also used in the masculine,

प्रतिमाधिष्ठाने । Derive अधिष्ठाने in the अधिकरणवाच ।

स्थगिन् । √स्थग् । स्थगति, अस्थगीत्, to the exclusion of  
the form अस्थागीत् । तस्याग गिचि स्थगति ।

गत्वा॑ मध्यरात्रे॑ = as midnight was sliding past or away  
गत्वा॑ । अगानीत् । राते॑ संय॑ मध्यरात्रः । \* पूर्वापरावरीतरसेकदेशिन-  
काधिकरणे॑ इत्यत भट्टीजिराह । केचित्तु॑ सर्वे॑ एकदशः कालिन॑ समस्यते॑  
इति॑ । तेन॑ मध्यरात्रः । एकदेशी॑ समामः । Try to understand this  
because it is very important. \* अहः॑ सर्वै॑कदेशसङ्गात॑  
पश्चात्त्वरात्रे॑रिति॑ समासात्त्वात्त्वात् । \* रात्राज्ञाहाः॑ पुं॑सीति॑ पुं॑त्वस् ।

पद्धतिवसन् । The root here is वस् which yields the form  
वन् in the present, ववसे in the past and अवसिष्ट in the  
aorist निवस्यते॑ यत्तत् निवसनस् ।

पूर्व्य॑द्युः॑ = पूर्व्य॑भिन्नहनि॑ । \* सद्यः॑ परन्तपरारीयादिनानिपातितः॑ ।

P 41. अवस्थास् = व्यपरम् ।

उपधिक्रतास् = क्रमरचितास् । कपटी॑स्त्री॑ व्यजदृम्भी॑पधयश्कद्वाकं॑तर्व  
इत्यमरः॑ ।

उत्तरेयुः॑ = on the next day. For the derivation vide  
note on पूर्व्य॑द्युः॑ above.

पूर्वसङ्केतितः । Render this by *who had received previous intimation*.

पौरामात्यमामत्वहैः । परिषु, अमात्यु, मामर्ण पुच, ते वज्रात्मः मत्त  
प्रत्यक्षमत्वयः कर्त्तव्यः ।

अवैयिवा । लुडि आविच्चन् ।

सर्वजनप्रवृत्तम् । सर्वेऽग्नाः । तेषां प्रवृत्तम् । \* प्रतिपरः गममर्णात्मा  
इति समाधानः ।

पठह, a double trumpet.

अकारयत् । Supply the प्रथी ए कर्त्ता । This is not difficult at all, because the accusative and instrumental cases will be equally good. १ हक्कारः द्विरथ्यामिति ।

अस्त्रपुष्पप्रदद्यन्तम् । अस्त्री उर्ली - thick shouldered, hence robust. १ वासासारां कालवर्णे इत्यर्थवाः । अस्त्रस्य एकायन्त्रं प्रकाश्याद्यत्वं  
संनापि दुष्यलम् । दुर्खेन चलयितुं शक्यम् । दुर् । चल् + शित् । खल् =  
दुश्यतः ।

उभयकरविभवत् । उभौकरो तात्यादिप्रतम् । तृणितिष्ठं उभयक  
स्माभयाद्गः ।

निगमं निगमवृत्तं । One is a लुड् form, the other a लड् form.

**P 42.** प्रत्यग्नाद्वयीः प्रत्ययः इदमित्यस्तिर्तिरपावृतिः । तेन  
हस्ता विभितः हस्ती यासो ताः १ विभित पर्यातव्यात्मति निदायामित  
भावः । Or you may take the ordinary meaning of the word हस्त हपत्स्तौ । हर्यत्, अहर्यत्, अहर्पत् ।

शार्दूलकरेण = शार्दूलप्रहृष्टं तेन । Is this an instance of करणं  
हतीया । Or of \* प्रकल्पादिनातृतीया ? ( Take the latter ).

वा = यथाभ्यम् । सम्प्रदाने चतुर्थी ।

असन्द्वातपक्व इति । अन्ययीर्गच्छति पथमा ।

कठकीठि घटनापात्र &c. A splendid instance of बन्धन-प्राप्तः । There is also an अर्थालङ्घात् here रूपक । असम्भव्यं घटनन्य विघटने विदारण्यं पटुम् । प्रकट शाठ्यं अपुत्रवापरिस् । विघटन-वि-घट-णिव्युट् ।

मा भन्यध्यम् । In the other voice अहं ( यथाभिः ) मन् । Give the changes in the other parts of the sentence.

मुद्दुः । What will be the Vocative form?

मनम् । Account for the Dative case.

अपीयत । Here you have the दिव् conjugation of the root. लुडि अप्ने इ । What is the causative form?

मा त् वाचामगीचर् &c. In the other voice तना मि शशुवाचास-गीचर्वाच्यात्म्युग्यत । गविद्विन्दिर्यं चरतीति गीचरः नि । असृष्टत् नि नड् । मृगति लुडि असाचीत् अस्याचीति, असृजत् । पस्यशि ।

तदर्हेत् च । Account for the accusative termination.

यथावद्याहयन्त्रवादिनोपाणिपदवम् । Supply the प्रयोज्ञकर्ता । (According to strict grammar मत्ता ; according to practice and the मुख्याधि, मा ) यथावत् यथाहम् । अर्थाधिवतिः । Turn the sentence into the other voice. पदव is used in the masculine as well as in the neuter.

प्रपदायाच्च प्रसृतायाच्च । यामिन्यां भावे उमी न त् कालाधिकरण् ।

ममगव । मम्यक् is an indeclinable. Would you construe this as an adverb or as an adjective of विलम्?

पल्लपूरयम् = covered or filled up. पूरयति (तुरादिः अप्पूरत् ।)

**P 43.** अलङ्करणः = अप्राप्य परीवादावकाशः ।

नष्टमुष्टिचिन्तादिकथनं । From this it can be readily inferred that Visruta must have been a very accomplished young man being expert in thought-reading and the art of augury. नष्टम विदितस्थानविपरिवर्त्ते दृश्यमानं क्रवगतं कुवगतमित्यविष्यमाणं वस्तु । नग्नतेः कर्त्तरिकाः । मुष्टिर्थीरितं धनं मुशातः कर्मणिकाः । चिना हङ्गतीभावः । तदादीनां कथनानि ते हेतुभिः । The people thought within themselves : A mere man can not do all this : ( १ ) point out where missing things lie ; ( २ ) direct people to where pilfered things are stowed away, or ( ३ ) decipher the thoughts of others. Can you not take मुष्टि in the other sense of palm or fist ?

दिव्यांश्तामेव मे समर्थयमानः प्रागाकलितं सम देवावतारत्वमेव भवति 'न कदापि मानुषण इदं कर्तु शकामिद' च ति युक्ता दृढीकृत्वं । अर्थयते आनिष्टत ।

प्रभावहन्तुः प्रभावस्य हन्तुः (masculine) सम्भावना वृद्धिकारिका ।

भद्राकृतम् । Under the rule \* भद्रात् परिवापनं, there is a *vartika* rule \* भद्राच्च ति वक्तव्यम् । भद्रशब्दो मङ्गलार्थः । परिवापनं मङ्गडनम् । भद्राकृत्य = मुण्डनेन संस्कृत्य ।

उपनाथ = उप + नी + गिच्चत्वय् ।

कृत्येषु क्रमन्ति । कृत्येषु कर्त्तव्यार्थेषु क्रमन्ति प्रभवन्ति । \* वृच्युत्तर्गतार्थं विव्यामनेपदम् । Here the meaning is त्रितीयः - - अप्रतिबन्धः, (utter absence of obstacles ; smooth progress ) क्रम here - to succeed, to prosper.

मन्त्रेण &c. Vide Translation. Pandit Vidyáratna's note on this passage does not require to be supplemented.

विनिश्चयोऽर्थानां कर्तव्यनिर्णयः ।

निर्णयम् । Account for the ण here.

**P 44.** नयवनस्पतिः, an instance of साङ्कृपकम् । शक्ति-सिद्धिपृथक्लः । शक्तयन्तिसः । सिद्धयोऽपितिवः । ताण्व पृथक्ल यस्य मः । The student must thoroughly master the technical words.

अनकाधिकरणत्वा दृष्टिलात् ।

ध्वनः—ध्वन्म् + कर्तविकः । ध्वंसते । अध्वंसत् ( डः विधान सामर्थ्यात् ) What will be the regular form ?

सर्वद्वधः—पेशन्म्—Notice the idiom.

**P 45.** मायापुरुषः—मायावह्नः तुष्टः । शाकपार्थिवादिवान् समाप्तः ।

भजङ्गेन = भजं वक्त' गच्छति यः स तेन सर्वेण । It possesses another meaning गत्वान् ; but I seriously doubt as to whether both are meant. तुष्टं सर्वयोः साधारणं वक्तव्यामिल्वम् । Characterise the rhetorical peculiarity.

उद्दीर्घेत यस्मेत वा । गृ गिरति अगारीत्, जगार । यस्ति जगास । अयमोत् अयामीत् । It is also of the आत्मनेपद । In the other voice उद्दीरित् यस्मेति ।

बीःयः = विज्ञापनीयः । Now the question here is as to whether we have got here the original root or its causative form. ( बृष्ट + गत्वा may yield the same form. But this बृष्ट belongs to the भ and not the दिव् conjugation : बीषति । भीत्-स्ति । अभीत्मीत् । If you ask how the verb takes two accusa-

tives अहं and तत्, the answer would be because the root has same sense as त् । गौणे वाचनादय इति गौणकर्मण उक्तत्वम् । So also शीङ्क्य in वक्तुशीङ्क्यकाकृनां वाचवाक्यात्यसन्निधेः in the (Kavaprakasa, means the person that is addressed. Had it been derived from the causative we would have had शीङ्क्यितत्वः) । But it would be better to take it as derived from the causative of the root बुध् (दिव् conj.) In this case, of course ज्ञानार्थकात् शीङ्क्यतेः प्रशीङ्क्यकर्तुः कर्मत्वम् । Would you take अस्मि here as a verb or as an indeclinable अहम् ।

पाणिपादम् । प्राण्यङ्गवार्द्धकवद्वावः ।

अतिविश्वम्भदत्तचणम् । त्रण = opportunity ; विश्वम् = a spirit of confidence. ●

लदुपदिष्टेन नयेन = भवतप्रदर्शितय रीत्या ।

मैवं वादीः । Account for the नुड् and the absence of अ in the लुड् form that follows. उत्ताद्, उद्दनः । यक्ति उद्यते ।

अतिमानुपम् = मानुपमतिक्रान्तम् । \* अच्यादयः क्रान्तादर्थे वितीय र्थति समाप्तः ।

P 46. तज्ज्वापरविष्वम्भमिवीणम् - puissance resistless and ever exerted upon foes. न पर्णा विष्वः' मीढुः' शक्यम् परविष्वम्, uncomfortable. \* परिनिर्भः सर्वमितसर्वत्यादिना विष्वत्यवपत्वम् । अमितमभि अभ्यमितम् । अभ्यमित् धावतीताभ्य मिवीणम् । लक्षणाभिप्रता आभिमूर्खा इतात्ययीभावलतः \* अभ्यमित्र-क्तु चेति खः । The alternative form would be अभ्यमिवीयः ।

मन्त्रिपातिताः = एकाधार्म्यापिताः ।

यषाम् । उत्तरवाक्यापात्ती यच्च लक्ष्मदुपादानं नापेत्ते ।

द्विषतामेषचन्दनतरः &c. What is the rhetorical peculiarity here? \* द्विषोऽस्मिवे इति शृणुप्रत्ययः। चिरविल्लद्रुमः may be rendered by *wormwood*.

नौतिज्ञस्मन्यम्। नौतिज्ञैऽहमित्युमिक्तम्। \* आव्वमा नेखर्शतिखः। विज्ञि। Give the alternative form.

उपधाभिः। A technical word meaning श्रीधनोपायैः, परौ-क्षाभिः। उपदा means उपडाँकन। उपधा is the correct and appropriate reading, यथाह कामन्दकः—उपेत्यधीयते यस्मादुपवेति ततःस्मृता। उपाया उपधा च यान्नयामान्यान् परीक्षयदिति।

मतिसहायम्—मन्त्रिणम्, counsellor.

P 47. नेभश Account for the ablative case here.

उपलभ्य = ज्ञात्वा। सच्चेऽप्राप्तर्थी ज्ञानार्था भैवति।

लुभ्यसहजम्—opulent and avaricious.

अयुत्विक्तमतिङ्गमम्।

अविधेयप्रायम्—प्रायश्ची दुर्विनीतम्। नियमसामः।

अभिविक्ष्यापयन् धीषयन्। The original root here is स्वा। चर्वा, अस्यात्।

धार्मिकत्वमङ्गावयन्। धर्मेण चरतीति धार्मिकस्तस्य भावोधार्मिकत्वम्। तत् उङ्गाचयन् प्रकटयन् ननु उत्पादयन्।

नास्तिकान् कदर्थयन्। (परलीकः) नास्तोतिमतिर्थेषां ते नास्तिकास्तान् कदर्थयन् पीडयन्।\* अस्तिनास्तिदिट्टं मर्तिः। शास्त्रे पु शङ्का आस्तिक्य वृद्धिः। With regard to कदर्थयन्, we have seen in a previous note how we are to proceed in a roundabout way, if we are to follow the *Siddhānta Kaumudi*. According to Vopadeva, however, we can have कदर्थ as a बहुव्रीहि com-

pound and in that case, of course, कदर्थः करीतीति yields कदर्थयन् without rendering it necessary to bring in मत्पृ।

करण्टकान् विशीध्यन् । चुटश्वो च करण्टक इत्यमरः । Kamandaka has got a whole chapter on करण्टकविशीधन ।

अमितीपवीनुपत्तुन् । श्वर्चितक्षगजान् विष्टयन् । Counter-acting or frustrating the schemes of the enemy. Note अमिति is of the masculine gender though मिति is of the neuter.

न चान्यदस्ति &c. तत्र अर्थविषयं दोऽव्वल्यात्त्वीणातायाः नान्यत् किमपि पापित्तमधिकतरमभ्युदयविघातकमस्तीति आकलय विचित्य (नियितम्) योगानाथोहरणापायान् अत्तिक्षम् अत्तलक्षितवान् । योग is a technical word and has been already explained. Account for the ablative case in दोऽव्वल्यात् । The ablative here has nothing to do with अन्यत् and relates principally to पापित्तम् । Why not पापीयः ? According to the *Siddhīnta Kaumudi* इत्त can not be used to signify comparison between two things. This with the rule bearing on the parallel use of तरप् and तमप्, is not followed in practice. The Mugdhabodha abolishes all distinction between the two affixes.

गोमिनी हत्ततः ।

P 48. गोमिनी - गी मिन् । (What is the meaning of गी here ? ) ( ज्यात्मातमिर्षादिना मिन् ) ।

अनुदग्वप्तेशीयः । Vide note on अनुर्ध्वर्द्धीयः, अष्टाधिका दण्ड अनुदग्व । \* द्वादशः मस्यायामवहृत्वैशीर्यारिति आत् ।

अनुगुणदागणाम् अनुग्णा निपरीतशीला दाग देपाम् ( दाग is always in /॒ )

नाम सम्भावने ।

प्रिन्द्यम् - सम्प्रद लिङ् ; not by the rule' कथमिलिङ् च ।  
विन्दति, विन्दने लुङ् अविन्दन् ।

अथ परायाकार्त्तयु &c. परिप्र प्रथ्यर्थनाहतेप गृहीतेषु स्वच-  
चपापरीक्षितगर्ग्यद्वयः दार्यु । भर्त्तजायाथ पं भुवि दाग इत्यमरः ।  
शाङ्कर्की यडक्क्या काकतालीयामन मसुपागता मस्यति' सुख-  
मशारं गण्डाहन्य वा अनभिससीत्य अनुर्ध्वंत्य । यडक्का स्वं रितेत्यमरः ।  
Pandit Vidyāratna's interpretation has the recommendation of simplicity ; but it is hardly supported by usage. (१)

P 49. कार्त्तिकोद्वजः । क्वतालं देवं वंगीति । क्वतालीयम  
मिदानं देवे कृश्नकर्मविधमरः ।

वस्तात्पिनङ्गशालीप्रस्थः । पिनङ्गः - अपि । नह । क्वः । वटिभागुरि  
र्द्वापमशाश्चारुपसर्गयीः । नहृति, नश्चर्त । नस्यति, अनाशीत् ।  
Give the corresponding आञ्जनेयद forms. Distinguish bet-

(१) Adopt Pandit Vidyāratna's interpretation.

ween प्रस्त्र and प्रष्ट. प्रस्त्र = a measure above two pounds; about a seer and a quarter.

सर्वर्णा समानीश्वरोऽस्माइति ज्यीतिर्ज्ञनपदेत्यादिना समान शब्दस्य सार्दृशः ।

किल वाच्चयाम् ।

गुणवत् । Do not take it as an adverb.

अस्मान् : अस्मदीद्योर्थेति वहवचनप्रथीगः । \* गतिवुद्धिप्रत्यवसानार्थं अद्वक्षयकर्मकाणामणिकर्ता समाइति अणिकर्तुः कर्मात्मम् । प्रत्यवसान-मध्यवहारः ।

हमितावधृतः हमितयामी अवधृतर्थेति = laughed out. अद्वृती वर्हिकृतः । धूत् कन्पने । धूणीति धूनते । अधावोत् ; अधविष्ट अधीट ।

पित्रभ्याम् । पिताच माताच पितर्च ताभ्याम् । \* पितासार्वति वैक चिक एकशेषः । Give the alternative forms. सहपित्रभ्याम् has been mistranslated owing to inadvertence in accepting, without thought, Pandit Vidyáratna's interpretation. मह पित्रभ्यामवसितमहद्विद्म् whose riches were gone with her parents. अवमितपित्रकामवसितमहद्विद्मिति । Is this an instance of महीतिकः ? No, because there is no अतिग्रन्थाकिः at the bottom.

P 50. अर्सितमहद्विद्म् । अवमित अव सोऽकः । मति , इति त् असामीत् । Give the causative form.

अद्विद्मितमवनसारा म ग्रीष्मे भवनमेयमार्दी यसा. मा जीर्णमवनमा द्विद्मितमगद्विद्मिता । शृहितायाम् शृणाति : शशार, शश्रुतः, शशरतुः, शश्रुती ।

काघन is a separate word = काघित्. The hyphen in the text is misplaced.

न कर्कशा सज्जावलय । न कठिनाः शुद्धिमत्तथ । सजूलय यहौ  
\* पिदभिदादिर्थार्डार्थकड् । Derive कर्कश ।

अनपूर्णहर्त्ता, अनपूर्वी पूर्वानुकरण हर्त्ता स्त्रियोदयमनिर्व । Do not take Pandit Vidyáratna's meaning .

पीरदोक्यमें इव कार्णीपूर्व च ।

सकृदिभक्ती सकृममें गिरकर्तीधारितः । I had no idea that our commentators could mar the sensuous beauty of the description by such a preposterous explanation as this : सकृदेकवारं विभक्तः । Gomini must thank these annotators for having pointed out this most uncommon personal qualification of hers.

चतुरस्त (lit. Square) - perfect.

तत्त्वतरमतीवत् ।

वलिवर्द्वण - by three auspicious lines.

P 51. भयद्वम् वहु+ईयम् + लः ।

हत्तमश्वविभक्तरागाधरम् (with rosy round lips) - हत्तं गोला-  
कृति मध्यं मध्यभागस्तव विभक्तः अपितो रागी यथ सः अननिहि  
तरक्तिमा । तथा अधरी यथ तन । The translation follows  
Pandit Vidyáratna's interpretation of which however I  
strongly doubt the correctness. विभक्तः is very largely used  
in the sense of अपितः or अपापितः ।

आपूर्णकठिनगरुडिमाइनम् । कठिन has been translated by  
tight ( as opposed to flaccid ) which Shakespeare uses in

the sense of *beautiful*. जरठ is used in the same way, cf. जरठ युवतींगडस्थलानि in *Kidamvari*,

तिल, the barren *sesamum*.

**P 52.** अवणपाश यगत्तम् - सन्दरकर्णं युगलम् । पाश is not an affix here (though Pandit Isvar Chandra Vidyāsīgara asserts so twice in his notes on the *Uttaracharita* in which he seldom touches on grammatical points as in भिषक्पाशः (यार्यं पाशः) । अतएव अवणपाशं यत् निवेसमार्द्वत्वसंदर्भयः लोकिक-वियहरादिचात् ।

गम्याही गर्व न याही मनोऽहरः हहयगम्यः । This is an idiomatic use of the वह । The English verb *take* is also used in the same way.

मंत्रमार्क्तन्त्रभिचरतिगीतम् - रूपशीलर्वाः प्रायशः माहचर्दश्चभात् । Cf. प्रियम् । एथ दाव वीमया हीहि, नहि तादिमा आकिद्विसेमा गण विरहिणी हीति । (शकुन्तला ४)

आसज्जति from सम्ज्ज । Do not be led to suppose that आसज्जति would be a better reading, because आसज्जति is very frequently met with in this sense. Cf. स्याने सज्जति ते दृष्टिः । (मालविकाभिनिवम्) and आसज्जमानेचणः (शकुन्तला ३) ।

**P 53.** अनेकाः fem. What would be the form in the masculine.

अनुश्यपरम्पराः । पथात्तापीनुश्यः । श्रेते शिश्वे ; अश्यिष्ट ।  
क्षिरधडितः सक्षिहडितः । क्षिरधम् वत्तलवृथमरः । क्षिहाति, अक्षिहत ।  
कच्चित्—कच्चित् कामप्रवेदने इत्यसरः । कामप्रवेदनं स्वाभिलाप्य-  
विष्करणम् ।

सुषिक्तसमृष्टे । पूर्वकालैकदेशेत्यादिना समाप्तः । सुषिक्तेत्यत्र \*  
उपसर्गात्सुनीतीत्यादिना षष्ठम् ।

विशीष्य । Causative. शुष्टि अशुष्टत् ।

दत्तपादश्चौचम् । श्रीचं श्रीचार्थजलम् ।

गम्भशालीन् \* शाकपार्थिवादिवात् समाप्तः ।

तुष्टः पृथक् चकार \* पृथद्ग्नानेत्यादिना हतीया ।

तुष्टर्थिनः । Account for the हतीया ।

काकिणीभिः—‘a coin equal to twenty cowry shells’.

*Wilson.*

P 54. मितम्पचाम् \* मितनवि चेति खः

खादिरेण → खादिरनिर्धितेन \* पलाशादिभ्यो वा इत्यत् ।

अमक्तन् । सक्तचक्क एकशन्दात् निपातितः \* एकम् सक्तिदेति ।

किंशासः । Can you give the derivation of the word?

किञ्चरयोः श्रिणः—किं ग्रस्तीतीति किंशासः ग्रस्यं शूक वाणय ।

उपहितमुखपियानाम् । Vide note on पिनङ्ग above.

अद्वमण्डगालनाय । गलधातुरव चुरादिगाम्नेपदौ । गालयने, अज्ञी  
गलत । Or it might be derived from the causative of  
गल् । गलति, अगालीत् ।

अवातिष्ठिष्ठत् From the causative of अव् + स्था, अवतिष्ठते,  
अवाग्नित ।

तदर्थिभ्यः तानि अर्थयन्ते ये तेभ्यः ( and not तान् अर्थयन्ते &c. )  
क्रियायीगे चतुर्थी ।

P 55. प्रश्मिताग्रीनि प्रश्मितीऽग्निर्वेषां तानि । शम् + शिष्ठ + तः ।

What alternative form would you get? शाम्यत, अश्मत्,  
अश्मीत् ।

प्राहिषीत् । हिनीति, अहैषीत्, जिधाय । Account for the ण ।  
 दिवान् \* वहनीहौ सहीर्य डन वहगणादिति डच् । \* सहगाय  
 अन्यीयस्य इत्यनेन दिश्चक्ष्य पूर्वप्रयोगः । Can you say how  
 you get the form दिव instead of द्वाव ?

आमलकच्च - आमलक्याः फलम् । \* फलेनुगिति प्रत्ययलीपः ।

उत्पलगच्च can be obtained in two ways. उत्पलस्ये व  
 गम्भी यर्थति (\*उपमानाच्च) which would lead us to the  
 meaning *smelling like lotus* and (\*अन्याख्यायाच्च) उत्पलस्य  
 गम्भीलिंश्ची यत्र which would not be perhaps so good.

सानाय तादर्थे चतुर्थी । What is the difficulty in  
 explaining it by the rule तुमर्थोच्च भाववचनात् ।

विभागगेपलनस्य लृतीर्थैराग म्विभागः । वृत्तिविषये लृतीयशब्दस्य  
 विभावः सः शंखी यथा स्थानया लृतम् । लृत् - लृ॑ तः । लृनाति  
 लुनीते अलावैत् \* ल्लादिभ्य इति निश्चातस्य नः ।

P 56. अभिसंग्रन् । सशति ; अवाचीत् अमाचीति, असचत् ।

प्रक्रिया - प्र + क्रिय + कर्त्तरि क्तः । क्रियति ; अक्रियत् अक्रोदीत्,  
 अक्रोत्सीत् ।

इमत्र द्वारा गेपमन्त्रमभीजयत् Changes the voice. गतिवृद्धीला  
 दिना प्रयोज्यकर्तुः कर्मत्वम् । भड्को ; अभक्तः ।

अस्वसि । भिस्मा स्त्री भक्तमन्तीऽन्नमित्यमरः ।

अत्प्रयत् । लुडि अत्प्रयत्, अतप्सीत्, and अत्वासीत् ।

अयाचत् । याचति । याचते ; अयाचीत्, अयाचिष्ट । Caus. अययाचत् ।

पाटलाकुमसम्, blossom of the Bignonia.

उत्पक्ष्मीत्पलयथितसोरभम् । Derive उत्पक्ष्म । यथित -  
 यथ + तः । यथाति, यथति, यथयति । अयथीत्, अजययत् ।

सौऽपि etc. All the senses were gratified, the eye by the condensed vapour on the pitcher, the ear by the sound of the drops, the touch by the cold feel, the nose by the fragrance, and the tongue by the sweetness. *Wilson.* The italicised phrase has nothing to correspond to it in the original,

उद्दिन्नं - भिदिन् । भिनति अभिदत्, अभैत्मीत् । Also of the आमनेपद ।

P 57. सामुद्यप्रकर्षविज्जितरसनन्दियः आवज्जितं परितर्पितम् ।

आकरणं कण्ठादा अत्यथीभावः ।

अच्छं निर्यात्मस् । प्रसर्वाऽच्छ इत्यमरः ।

अपरकरकेन - अपरकरमगुलुना, in another waterpot.

आचमनम् । करणे ल्युट् आचामति, आचमीत् ।

गीमय - गी + मयट् \* गीय परीपि इति मयट् ।

उपलिप्ति । लिप्ति, अलिपत् । Also of the आमनेपद ।

श्यने श्यतेर्ज्यमन्निति श्यनं तम्भिन् । What harm is there in taking पातित निर्मलश्यने as a कर्मधार्य compound ?

उपयम्य । Vide note on उपयम्य p 65. of the text,

पतित्वं सा देवतासिव पर्यचरत्, पतिष्ठ तया देवतासिव ( why not देवतः though the उमरकीष says देवतानि पुंसि वा ? ) पर्यचर्यत । पचारीत् । Derive तद्रा । असुच् has been conjugated elsewhere. मुक्ततन्द्रा - winkless.

अहीनमश्यं यथा स्थानथा ।

तदेकाधीनजीवितशरीरः तस्यामिकस्यामधीनं जीवितं शरीरस्य यम्य सः । But this is not strictly grammatical. एकच्च तदधीनस्ति

एकाधीनम् । तथा एकाधीनं जीवितं शरीरव यसेति । एकाधीनेत्वं

\* पूर्वकालैकमर्जजरत् पुराणनवकेवलाः समानाधिकरणेति समाप्तः ।

विवर्गम् । विवर्गोऽधर्थकामार्थेश्वतुर्वर्गः समीचकैः ।

प्रियहिताय — for the dear good, or for pleasure as well as profit ; प्रियत् तत् हितचेति ।

### पूर्वपोठिका ।

P 58. राजवाहनीत्यन्तः राजवाहन means one (whose feet are ) borne by kings,

सैव्य — \* मेनाया वा इतिष्यः । मेनायां समवेता य सैव्याय संनिकाय ते । सैव्यं क्लीवं वने मेनासमवेते त् वायवर्त्तति मेदिनी ।

विभाज्मानं साज्जंत ; अभःजित् , फणादिप पाठात् भजे वसाने Caus. Aorist अविभज्नत् अवभाजत् ।

कृतातिथ्यः = अतिथये हितमातिथ्यम् \* तयै हितमिति अतिथिश्लान अज्र (Derive अतिथि) ।

कञ्चनकालमुपिच्चा \*वमतिच्चौडीडिति इट् सगःमारणच्च । च्चास, अवासीन्, वत्स्यति । Account for the accusative termination in कालम् ।

मङ्गीज्यम् = सम भोज्यम् । Here is a serious Grammatical difficulty : how do you get भोज्यम् instead of 'कौम्य' ? भोज्य भव्ये is the rule bearing upon this, and means that भोज्य would be the form to signify *eatable* (अभवहार्थम्) । That the

author wrote भीजम् admits of no doubt ; other wise we would miss the alliteration. We must explain अभ्यवहार्थ or आवश्यकता, ( which may also justify the absence of the mutation ) in a very elastic way. महाज्य however in that case would mean not *my portion* but *which I must enjoy*. Which form would the root yield here in लट्टनकि or भट्टके ?

राज्यम् । an instance not of षड् but of यक् । \* राजाइम् । राजशर्वैऽसमासे यक् लभते । राज्ञाभावः कर्म्म वा राज्यम् । समासेतु यज् आधिगाय्यम् ।

विरच्य - of doubtful accuracy. Read विरचय । ल्लिपि लघु प्रश्नादिव्यादेशः ।

उयसत्कटम् । उयः शूद्रासूते वचान्द्रे पंसि॒विष्टुकटे इति मंदिनी ।

**P 59.** उन्मूलयिष्यामि -not an instance of नामधात् ।

शरण्येन शरण्यसिव शरण्यः । \* शाखादिभ्यो यदिति यत् । But this word is also given (in the मिडान्तकौमदी) in illustration of another rule तव साधः । In that case, of course शरणे रक्षणे साधः शरण्यः । शरण रुहरनिर्विवरक्तण्योरपीति मंदिनी ।

प्राप्वम्...आप्नू प्रापने । लुङ्कि आपत् ।

नियमवलम् -Vide foot note in your text.

विकालज्ञः वी॒कालान् जानातीति । \* तज्जितार्थोत्तरपदे समाहारे चेति सद्ग्रावाचक्न समाप्तः ।

तपमाऽलम् गम्यमानसाधनक्रियादिचया लृतीया ।

आस्त्र-लिटि आमावक्ते । Give the present participle.

अमृत - सृङ्गर्भविमीचने लुङ्कित्रसविष्ट, असीष्ट । Give the forms in लट् ।

ब्रह्मवर्चमेन तुलितवेधमं पुरीवमम् - ब्रह्मणीवर्चः ब्रह्मवर्चसम् ।  
ब्रह्मवर्चसीमिति समाप्ता तीऽम् । तुलितो वेधा ब्रह्मा यन्न स तम् । परं  
धीयतेति परीधाः । Derive तुलितः ।  
पुरस्कृत्य । \* पुरीऽव्ययमिति समाप्तः ।

व्यधत । लुडि अधित - अवात् । Turn the verb into the other  
voice noting the attendant alterations in the sentence.

**P 60.** नशीयदि दृचयः नवमयन्निन्दुम् पृचिरित्र रुचिर्यपां ते  
मनोहर कान्या । Pandit Vidyāratna's interpretation is  
amusing : प्रतिदिन वर्जनशीला, (at the hour of their birth ?)  
and no doubt, it wonderfully helps the meaning of the  
passage. उद्यत - उत् + इ । शत् । एति, इवाय, अगात् । सप्तम्य  
मानेत्यादिना उतरपदलीषी वहन्नीहिः । चिरायुपः, a benedictory  
epithet.

उपहार वस्त्रप्राप्तिः ।

अश्वरण्या । See note on श्रव्य above.

अक्तकार्पणा स्फटदंशा ।

सुवृत्ती तद् conj. लुडि अमृत् । Give the forms in आमने  
पद । (Is there any alternative form ?)

प्रवृद्धशीका । वर्जने ; अव्रधत् ( How do you get this परमैषदी  
form ? ) What will be the regular form ? गृचति ; अगृचत्;  
अशीचीत् । Give the forms in आमनेपद । प्रवृद्ध = waxed, violent-  
कृद्यते । This root belongs to the ज्ञ च group : रीदिति,  
अरीदीत् अरुदत् । Give the लड् form.

पृष्ठा । पृच्छति ; अप्नाचीत् ।

सगदगदम् । Vide note on वासगदगदम् ।

**P 61.** पुष्पपरम् or Kusumapuram is identical with Pataliputram or Palibothra. We owe this identification to Colonel Mackenzie who discovered under the ruins a dried bed of the Sona river or the Ere-noboas, which is described as having once flowed by. It is in North Behar. पुष्पपरम् is the object of उपेत् as well as अधिवर्तत । The root वस्, though intransitive becomes transitive by the addition of अधि ।

इषावशां वसः ।

र्याद्रुमः । यश्ची, यग्धे ; अयुहः ।

मन्त्रो भावं सप्तमी ।

**कार्क्कन् न** --On the the part of the victor, पुण्ड्रिन् on the part of the vanquished.

विभूषः । सर्जति, अद्वाचोत् । Give the form in निट् ।

प्रताण्य \* समतप्तिभः स्य इषावशन्तपदम् ।

रसमात् रसममात्रिता । ल्यपूलिपिकर्मन्यदिकरणेऽति पञ्चमी ।

आकृत्यनामः कार्त्ततः । To what other conjugations does this root belong? , अत्तमीतः मनि चिक्कसति यडि चड्कस्ति । र्याद्रुपदा । उत्तप्रं ज्ञानद्वारः । तत्त्वशणं यथा भवेत्सम्भावनीत्प्रीत्वा अक्तुगा पराभर्ति ।

धाक्कीमारेन पर्यक्तियता applies both to the mother and the daughter.

दशगावणि ॥ विश्वालप्तसर्वे । उयः शदासुरं चचादुद्दे पुंसि विषूक् कः इति भृदिनां ।

**P 62.** क्रीडमभलीयत Is the verb here transitive or  
 \* अभिरभागे इति लक्षणाश्चक्षमभेदव कम्प्रवचनीयत्वे कम्प्रवचनीय  
 योगे ग्रितीयति क्रीडमियत्वे कम्पवम् ? लीड् श्वेषणे लीयते । लिन्द्यं ।  
 अलंट, अनाम । लंयते, लायते । Give the causal forms.

विलीनालक्ष्मी वालक्रीडपि । अनुप्रामः । In the active voice you  
 will get विलीनालक्ष्मी वालकमादाय श्वराः क्रवचिदपानयन् ।

क्रपालुना गीपालीन क्रेकानुप्रासः । गीपालयतीति गीपालः ।

आनाभ्युचयेन । उच्चति, आधीतः उवाभासत्यादि ।

सचेतना क्रता । Give a one-word equivalent.

आभर्तुरनिकमपतिशासः । चा = earth; भर्ता = lord. Will  
 उपास्या here become आमनपदी ? (No)

निरगात् = निः + इ लुह् द । Can you give the causative  
 of इ in this sense ? इयाय एष्यति ।

चण्डिक्रामदिर सन्दर्भं क्रेकानुप्रामः ( according to the माहित  
 दर्शण )

देवतीपहारः करियतः । Give a one-word equivalent, and  
 express the same sense using वृहि instead of क्रृ, noticing the termination that देवता would take in that case  
 देवात् स्वर्थं तज् । उपर्दिवत इति उपहारः कर्मणि घञ् ।

**P 63.** संकरतर्त्त्वं - मिकतामयप्रदर्शनं । मिकतानां समृहः संकरत  
 मिकताः सर्वत अस्त्रान् प्रदेशे इति गायमपि सम्भवति । \* देशलविलंबीर्थति  
 ( ग्रितीयत्वं पत्त्वा अस्त्रं ) मिकतिजः मिकतावानियपि च । तज् means  
 स्वरूप as well as अस्त्र । Here of course, the former meaning  
 is to be taken.

खनननिर्विपत्तिवरणम् । Take खनन in a concrete sense ।

deriving it in the कर्यवाच्य (=a hole). खनति, (also आसने-पदी) चखान, चखतुः अखनीत्, अखानीत्। खनिवा, खाला। निपति, अचैसीत्। अतारीत्। Give the frequentative form of the last root.

मितश्चरनिकरेण वा वचनप्राप्तः (according to Visvanáth.)

द्रुतचरणः qualifies कुङ्करवालकः। The translation given of this passage inadvertently construes this with पलायमानम् as if the infant had a number of legs?

दश्यिवा, दन्तश्यिला is certainly a better reading दश्ति, अदाङ्गीत्।

कालार - महारथ्य । महारथ्ये दुर्गपथे कालारः पुन्नप॑सकमित्यमरः ।  
वीक्ष्यते मद्व्यप्राहार्थ्यं कर्म ।

विना without or shut out from.

भवद्विनकिमदर्थं भवतीनर्किमदर्शन् ( or अद्राच्चः । )

दिश्या देववशात् = happily.

किमेष तवनन्दनः सत्यमेव ? Will not the sense be improved if सत्यमेव is taken separately. किमेष तवनन्दनः ? ( And viewing the effect of the sight of the child on him सत्यमेव ।

मह्यम् सम्प्रदाने चतुर्थीं । अतरत् । ततार तंरतुः । अतारीत् । वितीर्थ ।

Give the लुट् and लट् forms.

शिशिरोदकादिना शिशिरं शौतलम् उदकं तत् आर्दिर्यस्य तेज

निःशङ्कः भवदङ्कम् अनुप्राप्तः ।

आयुष्यन् । Why not आयुष्मानम् ?

अभिरचतात् \* तुष्मीक्षातङ् आशिषि अन्यतरस्यामिति आशिषि  
तात् - अभिरचतु ।

अधरीक्त्य अभततङ्गावार्थे चिः । ( Why not अधरीक्त्वा ?  
पूर्णे पुण्याति अपुष्ट ।

अपहारवर्मप्राप्तिः ।

P 64. समूर्त्तिः - सम् । पूर् । क्ति । पूर्यते, अपुरि, अपुरिष्टः  
याथातथेन प्रकृत्यादित्वात् लक्षीया । यथातयाभावी याथातथं तेन  
Can you add the same affix to अयथातथा ? ( अयथातथं  
and आयथातथम् )

निमित्तेन केन दीनीभवद्वीनी जातः वृच्यनप्राप्तः । दीन - दी : क्तः  
भवत्या or (भवत्याम्) अधीनः भवद्वीनः ( Account for the पंवडाः )

वर्द्धते has been translated by *has been growing up* - It  
rather - *has been growing or waxing*. ( What is the pecu-  
liarity in the लुड् ) - form of this root ? वर्द्ध ; अवर्द्ध  
अवर्द्धिष्ट ।

मुनिकथितम् - See the previous story.

पुष्टोऽवप्राप्तिः ।

P 65. स्त्रावा । स्त्राति, स्त्रौ अस्त्रासीत् । Give the form of  
forms in आशौलिङ्ग ।

काननावनौ is expounded very correctly by Pandit Vidyáratna as काननयावनि स्त्राम् । Can you give the meaning of the षड् termination here ? ( अभेद as in वस्तुम् समय. ? ) ।

धार्यमाणः । चादिगणपतिती धृष्टातुः । धारयति ।

सशःप्रवत्तम्—समानेऽहनि सद्यः । \* सद्यः परु परारित्यादिना निपातितः । पूर्व गम्भीरिति वतीया । अप्रविट, अनीष्ट । सुवृत् ।

आयातिन प्रकृत्यादिष्ठर्यति वतीया । समति अधसन्, अधसीत् । वसाम्, व्येष्टः, वसमतः । Conjugate वह in लृङ् and लिङ् ।

हीष्टे । Analyse the word. वयोर्दिशीराष्ट्रं यत्र तत् शीपम् ।

मदिमस्थरि रवीङ्गीनाम् etc. अनुप्रामः (of the प्रदानग type ? ) What is the अशीलिदार in भवलय उपसा or उपक ?

उपयस्य—उपयच्छते, उपर्यमेः ; लृङ् उपायत उपायंल । ( Conjugate the root without any prefix ) \* उपायमः स्वकरणे इत्यासानपदम् । विभाषीपयमने इति लृङ् वैकरणिकं मिच्चः किलम् ।

स्वतुमस्यदा स गौभनानि वस्तुनि तेषां सम्पत् वाहन्यं चिन = by an abundance or rather plenty of good things. \* सम्पदादिभ्यो मार्त्तिक्रिति क्रीष् । Do not take it as an adjective of शुग्रः । सम्पत् is not *prosperity* but *plenty*.

सम्मानितः चरायत्तमूर्ती मान् धातुः । मानयति, मानति । Conjugate it in लृङ् ।

कानहमेण—\* प्रकृत्यादिष्ठीपसङ्गानमितिततीया ।

नताङ्गी । अङ्गावकण्ठे भीडीष् वकृत्य इति डीष् । अनसीत् । Give the frequentative and the desiderative forms.

P 66. प्रवहणमाहृत्य । Account for the cerebral, Conjugate बह and रह in लुह् and लृह् ।

अभिप्रतस्ये \* समवप्रविभ्यः स्याद्यात्मनेपदम् ।

अमज्जत् । मज्जति, ममज्ज ; अमाङ्गीत् । मय ।

धावीभावेन प्रक्षाविद्वा चृतीया । कराभ्याम्, of course करणे छतीया ।

अगमम् लुहिं रूपम् । Give the frequentative and derivative forms.

अमत । Account for the अनदातन tense.

प्रक्षावशीतर्लं प्रक्षावा च्छाया प्रक्षावर्लं शीतर्लं । \* विभाषा सेवा सुराच्छाया शालानिशानामिति वैकल्पिक लोकवद्यम् ।

निःसति । लशास, अनुकूलीत्, उपित्वा ।

अन्वे द्रुकामया “ तुमः कामसनसीरितिमनीयः । कामयन्ते, अनीक मत, अचक्षमत । इथति, एषीत् ।

अनाश्रि—In the active, कामारमणेपदम् ।

गन्तुम् । Account for the तुम् ।

पञ्चकवननिवाददति । Read आददाते \* आदात्रीऽस्वप्रसारद्या अनेपदम् । The परस्परपद is indefensible. कवली यासः । यासम् कवलार्थकद्यमरः ।

कण्ठीरवी भीमरवी &c. पदान्तगानुप्रासः । कण्ठां रवी यस्म मिंह from its sounding throat.

महायहण महांशासौ यहयेति तेन । \* गहवृद्दिनियिगमयेति अप् ।

P 67. दलावन्नन कुञ्जरेण । \* दलशिखावल्लच् संज्ञायामिति वल्ल ।

वलि इति दीर्घः ।

पक्षफलमनीषया=पक्षस्य ( पक्ष + शः ) फलस्य मनीषा ( मनस् +

दूषा । अनेन हनुम । मनीषिति पूर्णादरादिवात् साध । वृद्धिमनो  
स्थितः ।

फलतरतया । There are two ways of expounding the compound. How would the declension of the word (फलतर) be modified if you take it as an instance of वहप्रीहि ?

वितत । तनाति, तनेः अतनीत्, अतानीतः अतत, अतनिष्ट ।

किंश्चिणाच करिण निहव्य कुवनित् । To what class of अनुप्राप्ति does this belong ?

प्रस्फुरन्तम् । स्फुरति, अस्फुरीत्, पुर्फार । णिचि स्फारयति,  
स्फारयति, लुडि अप्रस्फुरत्, अप्रस्फरत् ।

अवतार्य । What would be the noncausal form ?

अनुकूलदेवभविन् is a better reading than अनुकूलदेवाभाविन् and यगपत् संभायसमुपत्तेः ।

आश्वर्यं विभागः आश्वर्यनितिः, विभायाकालः । विभायाऽहृत  
भायाश्वर्य मिष्टमरः ।

विभाणः विभति, विति । विभार, विभग्नामास &c. ; विमे,  
विभग्नवक्त ।

### अर्थपालप्राप्तिः ।

P 68. अन्येद्यः अन्यमिन् दिवमि इव्यर्थं निपातितः । \* सद्यः परत्परा  
रौत्यादीना ।

दधतौ वसुमती वल्लभमभिगता - वृत्तानुप्राप्ति । Why not दधती ।

कुवन्यः - कुवभवः । \* अव्ययात्यप् ।

निद्रामुद्रितां निद्रानिमीलिताम् । निद्रा - नि + द्रा । क्लिप् निद्रौ ।  
सुद्राजाताऽस्या इति सृदिता ।

भवत्तनुजस्य भवत्तास्तनुजस्य । सर्वनाम्नी हत्तिमावे पूर्वद्वावद्विति  
पूर्वद्वावः ।

समभिवद्य । Caus. Aorist. अवैत्रधत, अववद्यत् ।

सत्कृता - विहितसम्भाना कर्तृपत्तारा । १. आदरणादरयोः सदसतीति  
समामः । सत्कृत्य and not सत्कृता ।

खची यच्चै व्याप्ति What kind of अनुप्राम is this ? श्रीभगवत्तिणी  
यथा: सा । \* वहत्रीहो सक्षयन्त्रः स्वाहात्प्रस्तुतिं व्यच् । समासार्त्तोऽच् ।  
ततः पित्वादीप् ।

विम्बयमानमानमः स्वर्यतः विभिर्यतः ; अभ्यन्तः ।

० ० ० ० ०

### सोमदत्तप्राप्तिः ।

P 69. अनेवामी अन्ते सर्वोपि उपितुं शीलं यस्य सः शिष्यः  
\* श्यव्याम वामिविति विभक्ते रनुक् । \* सुप्रजातीं ग्यनिमाच्छील्यं इति  
शिल् ।

कमसमक्षमारम् कमसमिव मूकमारम् । \* उपमानानि मानाव्य  
वचनेरितिमसामः ।

विली वालकं वालकम् Characterise the अनुप्राम here.

रुद्रतीम् Account for the absence of नम् here.

उन्मृज्य । The root has been conjugated elsewhere.  
In the causative साक्षयति, तस्म लुक्ति असौरजन, असमार्जत् ।

कनीयान् - युवन् or अत्य + ईयम् । \* युवान्यर्थीः कनन्यतरस्यार्मिति  
कनार्दिगः । What would the alternative form be ?

अयहारे - यासि, land presented to a Brahmin as, concluding ब्रह्मचर्य, he enters upon the second stage. अयि आतक र्थति श्रेष्ठः क्रियते उपह्रियनि यः सः । Bochtlink, however, gives this, quoting as his authority Nilkantha and Chaturbhujas: अयं ब्राह्मणभीजनं तदर्थं क्रियते राजधनात् पृथक्क्रियन्ते इति चेवादयः To say the least, this is a very peculiar though not certainly impossible meaning of अय । हरति, जहार, अहार्षति । Also of आत्मनिषद् ।

विवाह । An instance of स्वर्णं णित् ।

काव्यनकार्णिम् । काव्यनम् कालिरिव काग्निरेत्याः सा ताम् । आयीं उपमा । 'विवाहे च समाजगा' ।

मिष्ठा । 'मिष्ठे व्याजं स्पर्जनं ना' इति सुटिनो ।

P 70. प्रवाना । from प्रव् प्रवत्, अप्रविष्ट ।

तस्मात्प्राप्तं न तरी । शास्त्रा देव लग्नेन । लग्नि, अलग्नीत् ।

कालभागिना - भागः फला दिग्नेति; र्थति भीर्गी । 'The body of a serpent is also called भागः । उरगः पर्यगी भार्गीवसरः । काली स्तो महाकालं समर्थं यस्तु गयो रिति र्थतिनी ।

क्रित्यवृत् &c. In the active क्रित्यवान्यान्यः कारभीनी मासदाचीत् ।

सद्वलम्बीभता अवलम्बने इति अवलम्ब आथयः । अनवलम्बः अवलम्बी मता अवलम्बीभता ममावलम्बीभता । लभ्ति, अलभ्विष्ट ।

उद्दीपनतया उद्दीपतीति उद्दीपनात्म भाव मता तया । नन्दा दिवान्नुः (न तु लुट्) सती भावि तत् । दीपतः 'दीपेि । अदीपि, अदीपिष्ट । Caus. दीपयति अदीपित् । Give the frequentative form.

शुरभ्यः Vide P 116.

युच्यते । श्वीचति । अश्वीचीत् । Also of the *div* conjugation  
 युच्यति, युच्यते । अयुच्यत, अश्वीचीत् । अश्वीचिष्ट ।

विषमविषील्वनज्वालावलीदावया । ज्वलदीक्षी ज्वलति, अज्वालीदा  
Caus. ज्वलयति, ज्वालयति, but प्रज्वालयति : अज्ज्वलत् । अवलीदा  
अव् + लिह् + क । ३ द्रुर्विप पृच्छय द्विर्यां इति दीर्घः । लंहि, लीहः  
(लड्) अलेट ; (लुड्) अलिचन give the corresponding forms  
in the आवनिपद ।

भवत्तमनमनयत् In the passive एषभवत्तमनीयत् । Why ,  
 खिन्नमानमः = खिन्न' पीडितं मानन् यत्त म दः खिन्नचिनः । खिन्नते  
 खिन्नपीडित् ।

सीदरम् ० सरानमुदर्व वापि सरानार्थक्तेन सहशर्दन समाप्ते ०  
वीपमर्ज्जन्मेति महशर्दन्म मार्दणा ।

विश्वपूर्ण \* प्रकृथाद्विषय योपमा निर्माण इतीया ।  
पूर्णीष । लुड अपुष्टन ।

## QUESTIONS.

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1. Quote or give the substance of Vasurakshita's address to Anantavarmá, exhorting him to political studies.
2. Quote or give the substance of Vihárbhadra's address to Anantabarma dissuading him from politics. Indicate how the divisions of a prince's time are to be employed according to the *Shastras*. Mention the पार्थिव व्यसनs।
3. Relate the story of Visruta in brief. Relate the stratagem by which Visruta placed Amitravarmá on his father's throne.
4. Relate briefly the story of Gomini.
5. Relate in brief how उपहारवर्मी, अपहारवर्मी, अर्थपाल and मीमदत्त were obtained.
6. Sketch the character of Visruta.

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1. Write a brief note on the construction of the *Dasakumara Charita*.
2. Is there reason to suppose that all the extracts in your text are not from the same pen? Adduce

internal evidence in support of such a theory, characterising the style of those portions which are indisputably Dandīs.

3. To what class of Sanskrit literature does Dasakumara Charita belong ? Characterise the class. Why is it called a *kavya* ?

4. Write a brief note on the morality of the volume. What can be said in defence of the lapses that we meet with in some of its most important characters ? What light does Gomini-vrittánta throw on the matrimonial custom of those days ?

5. What is the prominent characteristic of the पूर्वपोटिका ?

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1. Can you adduce any internal evidence from the body of the book throwing light on the date of its composition ?

2. मृयमिदानीमाचार्यविद्यागमेन मौर्यायें षड्भिः श्रीकसहस्रैः सक्षिन्मा । Who was Maurya and why was he so called ? Write a note, taking for your text this passage, on the possible date of the composition of the book.

3. Does the book show the ascendancy of the Buddhists ? If it does not, is there any evidence to show

that the times of which the book is a poetic history were at all proximate to the Buddhistic era? Is there any disparaging allusion to the Buddhists any where in your text? Write a note on मध्यावशिता बुद्धान् giving reasons for the meaning which you choose to take of बुद्धान्! What is a *mahāvratī*? What is the remotest date that can be ascribed to the origin of this sect? Write a note on it.

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1. विद्भेनामज्जनपद &c. to अगस्यतामरपु ।

a. Translate the above, ३

b. Derive नागभावशिता, नदीशः, नेदिष्ठः सुतरां, सद्यः, मानुषी, षाढ़् गुणः, चातुर्वर्णः, and पूर्वायुषम् ।

c. Account for the instrumental case in अपस्थिन, मृत्तिवृद्धिभास्, मनुमार्गेन, and यवेन; the accusative in बुद्धान्; the possessive in आपदाम् and the locative in सुकृते and अन्तरपु ।

d. Exound the *samasas* in शक्यभृत्यकल्पारणी, शास्त्रप्रमाणक, and देवमानुषीणाम् । In what voice is अगस्यत? ४

2. तात सञ्चेनामसम्पद etc. उर्वर्णम् ।

a. Translate the above.

b. Account for the ablative in अभिज्ञानात्, and इतरेभ्यः, the possessive in प्रज्ञानाम्, the dative in दीर्घर्चमाराधानाय, and the instrumental case in अध्वना ।

c. काव्यविक्षिप्ति प्राप्तविक्षारा। Account for the different affixes in these two different connections.

d. In what voice is प्रतिविश्वर्त ? Give the aorist form of the root.

e. Is there any echo or व्यञ्जना in वुद्धिहीनी हि भूमृदत्य क्षितीःपि परे रथ्यारुद्धमानमात्मान न चतयने ? Does the व्यञ्जना result in any rhetorical figure ?

f. Account for the तुमन् in वर्त्तितुम्। Give the लुड् forms of the root.

g. Explain वीर्यम् and दंसम्।

h. अतिक्रान्तशमनाय प्रजा यत्किञ्चनवादिन्यो यथाकथर्विर्विर्तिन्यः सत्त्वाः स्थितिः सङ्करित्युः। Turn this into the passive voice. Give the लुड्, लुट् and लिट् forms of the root in सङ्करित्युः।

i. What is meant by निर्मर्याद ? Exound the *Samasa* involved.

j. इतीऽमृतश। Give the original bases in these two words.

k. Account for the आत्मनेपद in आगमयस्व।

l. Exound the *samasas* in the last line. What are the technical *saktis* and *siddhis* referred to here ?

m. Derive शार्विः। Give the लुड् and लुट् forms of the root .

3. ताव वाच्चाम्—धृत्तिः।

a. Exound the *samasas* in the above.

b. Derive प्रसादवित्तः, अवाच्यः, उपाध्यायः, कठर्यथ तः and धत्तिः।

4. यदि कश्चित् पटुजातीयो नास्यै &c. चर्यत इति  
 a. Derive पटुजातीयः ।  
 b. What is a काकिणी ?  
 c. Account for the dative in स्वग्रहणिकायै and the ablative in शस्त्रान् ।  
 d. Account for the निःङ् in आपादर्यम् ।

5. Mention the four branches of princely study, explaining their province.

6. तत् विज्ञ शास्त्रं .....देवम् ।  
 a. Is there any tautology in the last line ?  
 b. Account for the neuter singular in पुत्रदारम् ।  
 c. Derive तत्वतः, वाप्यम्, विश्वास्त्रम्, इत्यनम् and इयान् ।  
 d. Account for the absence of इट् in अधिगंशते ।  
 e. Exound the samāsa in शास्त्रानुशास्त्रम् ।  
 7. उत्तिर्तन राजा &c. वीजयनि ।  
 a. Exound the samāsa in चालिताचालिते, आयत्यजातम्, अभ्यन्तरूपूर्तीः, and अन्वीक्ष्यम् ।  
 b. Explain मुटिसर्वसुष्ठिं वा अभ्यन्तरीकृत्य । Derive अभ्यन्तरीकृत्य, accounting for the ई in it.  
 c. What is a प्राङ्-विवाक ? Is there any other form of the same word ? Point out the elementary roots in the two divisions of the word.  
 d. Account for the शन॑च् in विवदमानानाम् । Is there any alternative form ?  
 e. How do you derive विकल्पवितारः ।

f. Is there any figure of speech in the last line ?

8. तदापि मनिषी मध्यस्थाइव—अवगट्ठति ।

a. What sort of word is मिथः ? Give an exact equivalent.

b. Explain this passage in simple Sanscrit.

c. Parse अवश्म् and दीषगुणैः ।

d. Explain स्वपरमिवमण्डलानि ।

9. दूताय नाम &c. भमनि ।

a. Explain the samāsa in वीतशुल्कबाधवर्त्मणि and प्रिया व्यानलभान् ।

b. Explain this passage.

10. ब्रह्मकल्पा &c. भचयति ।

a. Derive ब्रह्मकल्पा, स्वस्त्रयनं, यज्ञानः and स्वर्यम् ।

b. Account for the प्रक् in दापयित्वा ।

c. Expound the Samásas in कष्टदारिद्र्या and तनुखिन ।

11. तद्वम् &c. सुखानि ।

a. Explain the above.

b. Account for the instrumental case in शास्त्रेण in शास्त्रेणार्थः ।

c. Derive दुरारक्षम्, सनस्य, and कर्त्तव्यम् ।

d. Account for the form अहर्निश्चम् and expound all the samásas in the first sentence.

e. ते नैरुपायैः । Account for the omission of the correlative यत् ।

f. Derive लिङ्गते accounting for the absence

of reduplication. Give the लिट् and लुड् forms of the root.

12. नन्दिदमुपपन्नं देवस्य &c. to ईहनि ।

- a. Explain the first two sentences expounding the samásas therein.
- b. What is तन्त्रात्मा?
- c. Account for the mutilation in ऋथा:
- d. What is कीषागार?
- e. Account for the समाप्ता तः in चतुःपञ्चानि ।
- f. Account for the doubling in अन्यात्यम् ।
- g. Derive पादात्म् ।
- h. Give the लुड् and लिट् forms of the finite verbs in the last line.

13. अथेतेषु दिनेषु &c. तिष्ठेयम् ।

- a. Translate the passage.
- b. Account for the nominative termination in अचिन्तज्, the locative in हस्ते and मर्मणि, and the instrumental in मृत्येः ।
- c. Derive प्रथमाण, वालिग्यम्, हासा:, आयथापूर्व्यम्, रहस्यानि अनेषु, द्वे व्या: पितृपैतामहेः, and अस्याऽङ्गैः ।
- d. Give the लुड् and लिट् forms of all the roots that occur in the finite verbs of the above.
- e. भवतु भविता तावदनर्थः । Derive भविता here.
- f. हस्ते राज्यमिदं पतितम् । Account for the क्त ।
- g. Exound all the Samasas in the passage.

h. Parse स्थिष्म् ।

14. देव यथा & c. लोकतत्त्वमिति ।

a. Explain and translate the above.

b. Derive औपकारिकी, आटविक, उपहङ्गनं and वहतमाः ।

c. Account for the तुम् in अभिभवितुम्, and the वृत्तीया in साकर्त्त्वे ।

d. Exound all the samásas in the above.

e. Give the substance of this advice.

15. तत्क्रमाद्यशारणि & c to अग्नीत् ।

a. Explain the above.

b. In what voice is अग्नीत् and अद्वैत् ?

c. Give the definition of a विट ।

d. Derive पांगूल, सुख्य, अङ्गना, वारित्र, तस्कर, प्रजा, अकर्म्य and उपजापाः ।

e. Account for the तुम् in अशुक्रगदाः the समासान् : अपातकपथा, and the निद् in सज्जाजयः ।

f. Parse अहरहः, रुग्याय, मानेन and वहसुखैः ।

g. Translate क्षश्कुरुत्येषु लोभः पदमधत्त । Is the samasa in क्षश्कुरुत्येषु, कर्मधारयः or वहत्रीहिः ?

h. Exound the samasa in उपार्क्तविश्वम् and all the compounds in the sentence commencing with संयुक्ताङ्गानाजनः ।

16. तदाच & c. जर्जरसकृद्यन् ।

a. Explain and translate the passage.

b. Exound all the compounds in the above.

c. Derive हारतः, शुष्क, क्लन्, अपराह्नैः, दुरधिरोहाणि, अपक्रमणैः, and आपण ।

d. Parse वलवत्, आखेटच्छद्रना and मत्तगजाधिरोहणाय, and गृदीतपादितव्यलीकेभ्यः ।

17. अस्मि शालरे &c. स्वार्ताम् ।

a. Translate the passage.

b. Derive मीलैः, ज्यायसीैः, मर्तुंदैमातुराय, अपत्यम्, नैवृंग्यान and आज्ञमः ।

c. Exound the samasas in वयोदशवर्णाम् and अत्यवचारिता ।

d. Give the meaning of अस्ताैः in आपर्दोऽस्ताैः; and that of अन्यथाैः in अन्यथाभ्यसन्यत ।

e. Turn the last line into the passive voice.

f. Parse मोक्षैः, भावै, and अभक्षणैः ।

18. अहन् मङ्गुर्ण . . . . अवधात् ।

a. Translate the above.

b. Comment on the forms निर्गम्य and विश्वम्य ! Is there any alternative form of the latter ? Comment on the omission of म् in दातुकाम् ।

19. अहन् &c, . . . . अन्यतारिष्यम् ।

a. Translate the above.

b. Derive पित्रै, सपत्नाकृतः, सृग्यवे and शूलाकृत्य । Account for the ल्यप् in the last word.

c. Account for the लिङ् in चपश्यम् ।

20. यद्येवम्याने तिर्तिैति &c. to अतिष्ठाव ।

a. Translate the above.

b. Derive जरत्यम्, समाज, चड़कमण, विचेतीकर्त्तव्य, and सैकत ।

c. Give the different meanings of the अव्ययीभाव in प्रत्युरम् and अतुप्राकारम् ।

d. Turn into the passive voice all the verbs in the above noting the concomitant change in the other parts of the sentence.

e. Exound all the compounds in the above passage.

f. Add the affix अज् to ज्येनपात ।

g. Point out the elements in इष्टकचित् ।

h. Parse त्रृणीम् ।

21. देवी त् &c. मत्तमायेया

a. Explain and translate the above.

b. Derive पुत्रीयः, पटीयांसम्, असल, and एकतः ।

c. Exound the Samasas in the above passage.

d. Change the voice of the last sentence.

22. अलप्रस्तुय नीकः &c. द्रुपदीवः ।

a. Carefully explain the above, fully describing the different kinds of *counsel*, *power*, *perseverance*, *estate*, *principle*, *success* and *capability* referred to in the above, as contributing to the constitution of the political tree.

b. Derive, भद्राकृतम् and द्रुपदीवः ।

c. Change the voice of अन्वितम्, noting the concomitant alterations.

23. सचेत्तमः पेशत्वमिति । Point out the place which पेशत्वम् syntactically occupies in this passage.

24. सोऽन्यदेवं सामाविदयत् &c. to कार्ये इति ।

a. Derive प्रवर्त्ता, अभ्यमिवीणम्, तिपताम्, नीतिज्ञान्यम्, पित्रं, and प्रस्त्रः ।

b. दिष्टपामेष चिरविल्वद्रमः प्रहानान् चन्दनतरः. Describe the rhetorical peculiarity here.

c. Explain अतिविश्वादनचण्णम् ।

d. Exound the samasas in अतिमानषम् and अपर विष्टम्. Account for the celebral *rr* in the latter word.

e. तथापि श्रुता ... .... अन्वितिष्ठम् ।

f. Carefully explain the above.

g. Exound the samasas in विविधअप्नान्, अविधेय ध्रुवम्, and अस्मिन्नीपर्यीन् ।

h. Derive भृत्यः, नातिकान्, कदर्थयन्, चातुर्वर्ण्यन्, and पापित्रम् ।

i. Account for the ablative termination in दोर्बल्यात्, the समासात् ; in तत्प्रखः, and the अय् in आकलय ।

### गोमिनीहृत्तान्तः ।

i. अस्यामनेककीटीसारः &c. to अभमत् ।

a. Derive अस्तादश्वर्णयि, यादुक्षिकी॒, कार्त्तान्ति॑क, and पिनङ् ।

b. Explain अथ परप्रत्ययाहृतेषु दारेष्य यादुक्षिकी॒ सम्पत्ति-प्रत्ययमिसमीक्षा कार्त्तान्ति॑की नाम भूत्वा वस्त्रानपिनङ् शालीप्रस्त्री भुवं

व्याप्ति । what are the different meanings of the word प्रस्तुत्य? quote the lexicon for it. What do you mean by सम्पत्तिम्? Explain the meaning of the indeclinable नाम्. When do you get the form प्रस्तुतः instead of प्रस्तुतः? Derive पिनड़ ।

c. Parse अन्तान् in अन्तानभवहारविन्यासम् quoting the grammatical rule bearing on this point. What form should we have expected but for this rule?

d. Change the voice of शक्तिपि in the last sentence but one, pointing out at the same time the alteration, if any, that such a change would produce in any other part of the sentence.

e. Exound the शमसा in इमितावधृतः ।

2. एकदा तु शिक्षिपि &c. to अभवहारविन्यासमिति ।

a. Explain and translate the above.

b. Derive अवस्थित, भवन्त्व, पवन्त्व, भवन्त् and परम्परा ।

c. Exound the compounds in the above.

3. तत्त्वया द्विदार्ता &c. to प्राचिपत् ।

a. Derive मित्यचां, तानवद्, सज्जा, वादिकण, and सङ्कृत् ।

b. Exound the *śamśas* in सूर्यिक्रसमूर्त्ति, दत्तपाठशास्त्रगम्भान्तीन्, व्यिरमसायां, भयणसज्जाक्रियात्मसः, and all the compounds in the last sentence but one.

c. Parse सज्जा ।

4. अथ नवभवहार &c. to स्वरूपह निर्मि ।

a. Exound the samasas in the above.

b. Give the meanings of the affixes in गीमय and वधृत् ।

c. Give the लट् form of the root in आचमनम् and the दुड् of the root in उपयम् ।

5. पतिश्च &c. निर्विवरण ।

a. Parse अहीनम् ।

b. Exound the *samīsas* in तदेकाधीनजीवितशरीरः ।

c. What is meant by विवरणः ।

### उपहार वन्मप्राप्तिः ।

1. तर्हीदत्ताशीरहं वालकमङ्गीक्रय &c. to पृष्ठोप ।

Derive आशीः, आयुष्मन्, अभिरक्षतात् and अधरीक्रय । Can we say how आयुष्मन् is obtained instead of आयुर्क्षतम् ।

### अपहार वन्मप्राप्तिः ।

भट्टे रुचिरस्तिः सराजगणसम्पर्कमावर्भकी भवदत्यसम्भवी न वति, कम्य नशनानन्दी निनिजेन केन दोनी भवदधीनी यातः, कथतां तत्थेन । What figure or figures of speech occur in this sage ? Exound the *samīsas* in it. Substitute हेतु for मत्त in the passage quoted marking any alteration that त्रै change may necessitate. Parse याधीतर्थेन and add affix अश् to अयश्वातथा ।

महाराष्ट्रप्राची

1. तप्तनिर्दीप्त व्यवसायद्वारारिदो महाया &c. आदि।  
What figure of speech occurs in the above? Give the feminine of व्यापार। Explain सुवसुसंवाद and व्यवसाय।
2. गिपतिं वालक पल्लवकवल मिवाददति गजपती etc, to अभावि।  
Parse गजपती, महायहेण, चिरायुष्यतया, पक्षफलमनीषया।
3. Derive इनावर्लिन, विग्रायुष्यतया and समासीन; and examine the correctness of the expression आददति।  
Explain the sāmasas in the above.

सुखं धा सुहृदामिकदैवानुकूलदैवभावेन etc. to समर्पितवान् । Explain and translate this passage. Derive आशयेभ्, विभागः, and वाक्येभ् । Conjugate the root in विभाग in the past-tense.

अथंपालप्राप्तिः ।

अव्ययः etc. to आमोदिति ।  
 Derive अव्ययः, कव्यः, मत्यरतः, and मुद्रिताम् । Explain the compounds in the passage.

सोमदत्तप्राप्तिः ।

1. तक्षणात्मकम् विषयान्वयनां विप्रस्तुतं Turn this in  
the other way.

2. विषयसम्बन्धी लक्षणात्मकवयवा मा धरणीतस्मिन्पतत्।

a. Explain the *samāsas* in the above.

b. Conjugate the गूढिंपुणीं दीर्घं and विप्रतत् in लक्षणं।









